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LIBRARY OF OLD AUTHORS.



DURING the last few years there has been an increasing demand for the productions of our early literature, and the taste has been growing without a corresponding attempt to gratify it; for the reprints of early popular writers still continue to be expensive and they are published with much diversity of plan, and in every variety of size. It is with the view of meeting this demand, under more desirable circumstances, that the present series of publications has been undertaken.

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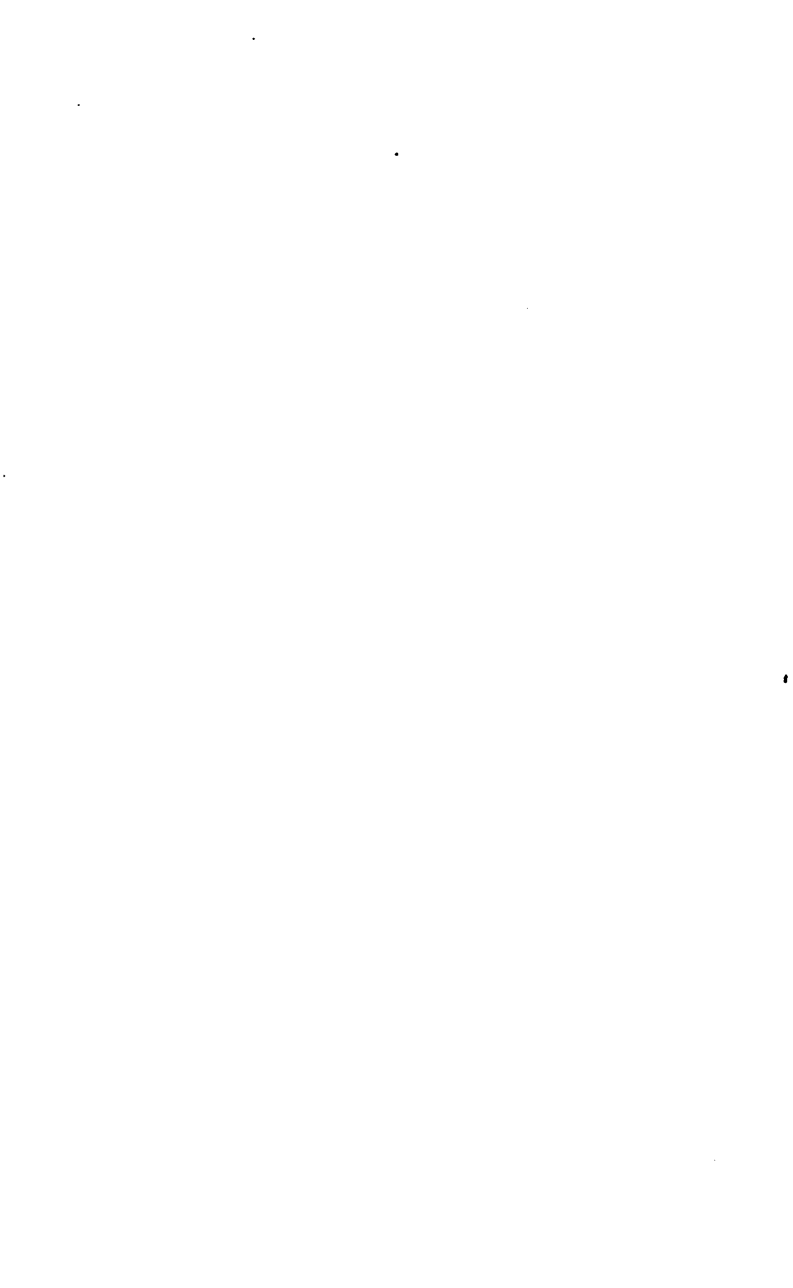


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Library of Old Authors.









FRANCIS QUARLES.

ENCHIRIDION:

CONTAINING

INSTITUTIONS

DIVINE	{	CONTEMPLATIVE. PRACTICAL.
MORAL	{	ETHICAL. ECONOMICAL. POLITICAL.

WRITTEN BY

FRANCIS QUARLES.



LONDON:

JOHN RUSSELL SMITH,

SOHO SQUARE.

1856.

270. C. 271.





PREFACE.

THE first edition of the *Enchiridion* of Francis Quarles was published in 1641, and although its just popularity occasioned it to be several times reprinted before the close of the seventeenth century, these various editions have become almost as scarce as the original one. It is unquestionably the most valuable of his prose works, and in many respects deserving of a place in the present series of Old English Authors.

The author of an article in the *Retrospective Review* (V. p. 181) very fairly estimates its merits. "It is," he says, "perhaps the best collection of maxims in the English language. Nor is it merely valuable for

the discernment and knowledge of mankind which it evinces, the justness and weight of its matter, and the pithiness and consciousness of the style. Quarles had always something higher in view than the exercise of his own ingenuity, or the mere intellectual gratification of his readers. His maxims fully display that his object was to produce a beneficial effect over human practice—to amend and reform mankind, and his observations always carry with them a seriousness and unity of purpose. There is little of paradox, and nothing of the ostentation of ingenuity in his *Enchiridion*; but every sentence strikes upon the reader with the force of irresistible truth. He speaks not with the levity of the fanciful theorist, or the more worldly sagacity of the worldly-wise man; but with the correctness of sincere conviction, and the determination of profound enquiry. He arrests the attention not by subtle chimeras or sophistical display, he does not plead with the dexterousness of the Counsel, but pronounces with the gravity of the Judge. He does not, like another great writer of maxims, anatomize the heart with

curious and searchful malignity merely to show his skill, probe into its secret wounds, and leave them to fester as he found them, and hold up with petty triumph the nakedness of his nature to derision; but broods over her weaknesses and failings with the gentle and kindly regard of the good physician, not more skilful in discerning the maladies and disorders of the patient, than able to alleviate and wishful to cure them.

His maxims, though all valuable, have different degrees of merit. They generally commence in an injunction which the author clenches by some pointed antithesis, or illustrates by some ingenious metaphor, or supports by some shrewd thought or weighty apothegm. Originality does not appear to have been so usually the study of Quarles, as justness in his conclusions; and yet most of the maxims in this book seem to have been the result of his own meditation. Perhaps the eagerness of the author to render his axioms striking, sometimes leads him too much into antithesis and playing upon words; but this is the only defect which can be imputed to this excellent little work."

Dr. Dibdin, who (in 1807) edited the same author's "Judgment and Mercy for Afflicted Souls, or Meditations, Soliloquies, and Prayers," imagined a resemblance between the aphorisms of Quarles and the essays of Sir William Cornwallis. But, as in more than one instance, the bibliographer's opinion seems to have been given somewhat inconsiderately. Cornwallis has little of the energy of Quarles, and for the absence of this quality his quaintness does not adequately compensate, his style being less perspicuous than concise.

The best memoir of Quarles is that by the Rev. Robert Aris Willmott, in the first series of his *Lives of the English Sacred Poets*.



TO THE
GLORIOUS OBJECT OF OUR EXPECTATION,
CHARLES PRINCE OF WALES.

WHEN subjects bring presents to their Princes, it is not because their Princes want them; but that subjects want better waies to expresse the beauty of their unknowne affections; I know your highnesse wants not the best meanes that all the world affords, to ground and perfect you in all those princely qualities, which befit the hopefull sonne of such a royal Father; yet the boldnesse of my zeale is such that nothing can call backe mine arme, or stay the progresse of my quill, whose emulous desire comes short of none in the expressions of most loyall and unfeigned affection. To which end, I have presumed to consecrate these few lines to your illustrious name, as *rudiments* to

ripen (and they will ripen) with your growing youth, if they but feel the sunshine of your gracious eye. My service in this subject were much too early for your princely view, did not your apprehension as much transcend the greennesse of your years; the forwardnesse of whose spring thrusts forth these hasty leaves. Your Highnesse is the expectation of the present age, and the point of future hopes: and cursed be he that both with pen and prayers shall not be studious to advantage such a high priz'd blessing: Live long our Prince: and when your royall father shall convert his regall diademe into a crown of glory, inherit his *vertues* with his *throne* and prove another *phœnix* to succeeding generations: so pray'd for, and prophesied, by your Highnesse most loyall and most humble servant,

FRA. QUARLES.





TO THE READER.

ALL rules are not calculated for the meridian of every state. If all bodies had the same Constitution ; or all Constitutions the same Alteration ; and all Alterations the same Times, the emperick were the best physitian. If all States had the same Tempers and Distempers, and both the same Conservatives, and the same Cures, Examples were the best directions, and Rules digested from those Examples, were even almost infallible. The subject of Policy is Civill Government ; the subject of that Government is Men ; the variableness of those Men disabsolutes all Rules, and limits all Examples. Expect not therefore, in these, or any of the like nature, such impregnable generals, that no exceptions can shake. The very discipline of the Church establisht, and confirm'd by the infallible choice, is not tyed to all times, or to all places. What we

here present you with, as they are no rocks to build perpetuity upon, so they are not rocks to split beleeve upon: it is lesse danger to rely upon them, than to neglect them; nor let any thinke (in these pamphleting dayes, and audacious times of unlicens'd pasquels) I secretly reflect upon particulars, or looke through a maske upon the passages of these distempered times: farre be it off from my intention, or your imaginations; My true ambition is to present these few politicall observations to the tender youth of my thrice-hopefull Prince, which like an introduction may lead him to the civill happinesse of more refined dayes, and ripen him in the glorious vertues of his renowned father, when heaven and the succeeding age shall style him with the name of Charles the second.





ENCHIRIDION.

THE FIRST BOOK.





ENCHIRIDION.

CENT. I.

I.

PIETY and Policy are, like Martha and Mary, sisters : Martha failes, if Mary help not : and Mary suffers, if Martha be idle : happy is that kingdome where Martha complaines of Mary ; but most happy where Mary complies with Martha : where Piety and Policy goe hand in hand, there warre shall be just ; and peace honourable.

II.

LET not civil discords in a forreign kingdome, encourage thee to make invasion. They that are factious among themselves, are jealous of one another, and more strongly prepared to encounter with a common enemy : those whom civill commo-

tions set at variance, forreigne hostility reconciles. Men rather affect the possession of an inconvenient good, than the possibility of an uncertaine better.

III.

IF thou hast made a conquest with thy sword, thinke not to maintaine it with thy scepter: neither conceive that new favours can cancell old injuries: No conqueror sits secure upon his new-got throne, so long as they subsist in power, that were dispoil'd of their possessions by his conquest.

IV.

LET no price nor promise of honour bribe thee to take part with the enemy of thy naturall prince: assure thy selfe who ever wins, thou art lost: if thy Prince prevaile, thou art proclaimed a rebell, and branded for death: if the enemy prosper, thou shalt be reckned but as a meritorious traytor, and not secure of thy selfe: he that loves the treason hates the traytor.

V.

IF thy strength of parts hath rais'd thee to eminent place in the Common-wealth, take heed thou sit sure: if not, thy fall will be the greater:

as worth is fit matter for glory; so glory is a fair marke for envy. By how much the more thy advancement was thought the reward of desert; by so much thy fall will administer matter for disdain: it is the ill fortune of a strong braine, if not to be dignified as meritorious, to be deprest as dangerous.

VI.

IT is the duty of a statesman, especially in a free State, to hold the Common-wealth to her first frame of government, from which the more it swerves, the more it declines: which being declin'd is not commonly reduced without that extremity, the danger whereof, rather ruines than rectifies. Fundamentall alterations bring inevitable perils.

VII.

THERE be three sorts of Government; monarchicall, aristocraticall, democraticall; and they are apt to fall three several wayes into ruine: The first, by tyranny; the second, by ambition; the last, by tumults. A Common-wealth grounded upon any one of these, is not of long continuance; but wisely mingled, each guard the other, and make that Government exact.

VIII.

LET not the proceedings of a Captaine, though never so commendable, be confin'd to all times: as these alter, so must they: if these vary, and not they, ruine is at hand: he least failes in his designe, that meets time in its owne way: and he that observes not the alterations of the times, shall seldome be victorious but by chance: but he that cannot alter his course according to the alterations of the times shall never be a conquerour: He is a wise commander, and onely he, that can discover the change of times, and changes his proceedings according to the times.

IX.

IF thou desire to make warre with a Prince, with whom thou hast formerly ratified a league; assaile some ally of his, rather than himselfe: if he resent it, and come, or send in ayd, thou hast a faire gale to thy desires: if not, his infidelity in not assisting his ally, will be discovered; hereby thou shalt gaine thy selfe advantage, and facilitate thy designes.

X.

BEFORE thou undertake a war, let thine eye number thy forces, and let thy judgement

weigh them : if thou hast a rich enemy, no matter how poore thy souldiers be, if couragious and faithfull : trust not too much to the power of thy treasure, for it will deceive thee, being more apt to expose thee for a prey, than to defend thee : gold is not able to finde good souldiers ; but good souldiers are able to finde out gold.

XI.

IF the territories of thy equall enemy are situated far south from thee, the advantage is thine, whether he make offensive, or defensive war ; if north, the advantage is his : cold is less tolerable than heat : this is a friend to nature ; that, an enemy.

XII.

IT is not onely uncivill, but dangerous for souldiers, by reproachful words, to throw disgrace upon the enemy. Base tearmes are bellows to a slaking fury, and goads to quicken up revenge in a fleeing foe : he that objects cowardize against a fayling enemy, adds spirit to him, to disprove the aspersion, at his owne cost : it is therefore the part of a wise souldier to refraine it ; or of a wise commander, to punish it.

XIII.

IT is better for two weake kingdomes rather to compound an injury (though to some losse) than seeke for satisfaction by the sword, lest while they two weaken themselves by mutual blowes, a third decide the controversie to both their ruines. When the frog and the mouse could not take up the quarrell, the kite was umpire.

XIV.

LET that Common-wealth which desires to flourish, be very strict, both in her punishments, and rewards, according to the merits of the subject, and offence of the delinquent: let the service of the deserver be rewarded, lest thou discourage worth; and let the crime of the offender be punish't, lest thou encourage vice: the neglect of the one weakens a Common-wealth; the omission of both ruines it.

XV.

IT is wisdom for him that sits at the helme of a settled State, to demeane himselfe toward his subjects at all times, so, that upon any civill accident, they may be ready to serve his occasion: he that is onely gracious at the approach of a danger, will be in danger, when he expects deliverance.

XVI.

IN all designs, which require not sudden execution, take mature deliberation, and weigh the convenients, with the inconvenients, and then resolve; after which, neither delay the execution, nor bewray thy intention. He that discovers himself, till he hath made himselfe master of his desires, layes himselfe open to his owne ruine, and makes himself prisoner to his own tongue.

XVII.

LIBERALITY in a Prince is no virtue, when maintained at the subject's unwilling cost. It is lesse reproach, by miserableness, to preserve the popular love, than by liberality to deserve the private thanks.

XVIII.

IT is the excellent property of a good and wise Prince, to use war as he does physicke, carefully, unwillingly, and seasonably, either to prevent approaching dangers, or to correct a present mischief, or to recover a former losse. He that declines physicke till he be accosted with the danger, or weakened with the disease, is bold too long, and

wise too late. That peace is too precise, that limits the justnesse of a war to a sword drawne, or a blow given.

XIX.

LET a Prince that would beware of conspiracies, be rather jealous of such whom his extraordinary favours have advanced, than of those whom his pleasure hath contented: these want meanes to execute their pleasures; but they have meanes at pleasure to execute their desires: ambition to rule is more vehement, than malice or revenge.

XX.

BEFORE thou undertake a war cast an impartial eye upon the cause: if it be just, prepare thy army; and let them all know, they fight for God and thee: it adds fire to the spirit of a souldier, to be assured, that he shall either prosper in a faire war, or perish in a just cause.

XXI.

IF thou desire to know the power of a State, observe in what correspondence it lives with her neighbouring State: If she make allyance with the

contribution of money, it is an evident signe of weaknesse: if with her valour, or repute of forces, it manifests a native strength: it is an infallible signe of power, to sell friendship; and of weaknesse to buy it: that which is bought with gold, will hardly be maintained with steele.

XXII.

IN the calmes of peace it is most requisite for a Prince, to prepare against the stormes of warre; both theoricall, in reading heroick histories; and practicall, in maintaining martiall discipline: above all things let him avoid idleness, as the bane of honour; which in peace, indisposes the body; and in warre, effeminates the soul: he that would be in war victorious, must be in peace laborious.

XXIII.

IF thy two neighbouring Princes fall out, shew thyselfe either a true friend, or a faire enemy; it is indiscretion, to adhere to him whom thou hast least cause to feare, if he vanquish: Neutrality is dangerous, whereby thou becomest a necessary prey to the conqueror.

XXIV.

IT is a great argument of a Prince's wisdom, not onely to chuse, but also to prefer wise counsellors: and such are they, that seek lesse their own advantages, than his, whom wise Princes ought to reward, lest they become their owne carvers; and so, of good servants, turne bad masters.

XXV.

IT much conduces to the dishonour of a king, and the illfare of his kingdome, to multiply Nobility, in an overproportion to the common people: cheape honour darkens Majesty; and a numerous Nobility brings a state to necessity.

XXVI.

IT is very dangerous, to try experiments in a State, unlesse extreame necessity be urgent, or popular utility be palpable: it is better for a State to connive a while, at an inconvenience, than too suddenly to rush upon a reformation.

XXVII.

IF a valiant Prince be succeeded by a weak successor, he may for a while maintaine a happy

State, by the remaining vertue of his glorious predecessour: but if his life be long, or dying he be succeeded by one lesse valiant than the first, the kingdome is in danger to fall to ruine. That prince is a true father to his country, that leaves it the rich inheritance of a brave sonne. When Alexander succeeded Philip, the world was too little for the Conquerour.

XXVIII.

IT is very dangerous for a Prince, or Republike, to make continuall practice of cruell exaction: for, where the subject stands in sense, or expectation of evill, he is apt to provide for his safety, either from the evill he feeles, or from the danger he feares; and growing bold in conspiracy, makes faction, which faction is the mother of ruine.

XXIX.

BE carefull to consider the good or ill disposition of the people towards thee upon ordinary occasions: if it be good, labour to continue it; if evill, provide against it: as there is nothing more terrible than a dissolute multitude without a Head; so there is nothing more easie to be reduc'd; (if thou canst endure the first shock of their fury;)

which if a little appeas'd, every one begins to doubt himselfe, and think of home and secure themselves, either by flight, or agreement.

XXX.

THAT Prince who stands in feare more of his own people, than strangers, ought to build fortresses in his land: but he that is more afraid of strangers than his own people, shall build them more secure in the affections of his subjects.

XXXI.

CARRY a watchfull eye upon dangers before they come to ripenesse, and when they are ripe, let loose a speedy hand: he that expects them too long, or meets them too soon, gives advantage to the evill: commit their beginnings to Argus his hundred eyes, and their ends to Briareus his hundred hands, and thou art safe.

XXXII.

OF all the difficulties in a State, the temper of a true government most felicifies and perpetuates it: too sudden alterations distemper it. Had Nero tuned his kingdome as he did his harp, his harmony had been more honourable, and his reign more prosperous.

XXXIII.

IF a Prince, fearing to be assail'd by a forreigne enemy, hath a well-arm'd people, well addrest for war, let him stay at home and expect him there: but if his subjects be unarm'd, or his kingdome unacquainted with the stroke of war, let him meet the enemy in his quarters. The farther he keeps the warre from his own home the lesse danger. The seat of war is alwayes miserable.

XXXIV.

IT is a necessary wisdom for a Prince to grow in strength, as he encreases in dominions: it is no less vertue to keep, than to get: conquests not having power answerable to their greatnesse, invite new conquerors to the ruine of the old.

XXXV.

IT is great prudence in a statesman, to discover an inconvenience in the birth; which, so discovered, is easie to be suppress: but if it ripen into a custome, the sudden remedy thereof is often worse than the disease: in such a case, it is better to temporize a little, than to struggle too much. He that opposes a full-aged inconvenience too suddenly, strengthens it.

XXXVI.

IF thou hast conquer'd a land, whose language differs not from thine, change not their lawes and taxes, and the two kingdomes will in a short time incorporate, and make one body. But if the lawes and language differ, it is difficult to maintain thy conquest ; which that thou maist the easier doe, observe three things : first, to live there in person, (or rather send colonies :) secondly, to assist the weak inhabitants, and weaken the mighty : thirdly, to admit no powerfull foreigner to reside there : remember Lewis the thirteenth of France ; how suddenly he took Milan, and how soon he lost it.

XXXVII.

IT is a gracious wisdom in a Prince, in civill commotions, rather to use juleps, than phlebotomy ; and better to breathe the distemper by a wise delay, than to correct it with too rash an onset : it is more honourable, by a slow preparation to declare himselfe a gracious father, than by a hasty warre to appeare a furious enemy.

XXXVIII.

IT is wisdom for a Prince in faire weather to provide for tempests : he that so much relies

upon his people's faith, to neglect his own preparation, discovers more confidence than wisdom: he that ventures to fall from above, with hopes to be caught below, may be dead ere hee come to ground.

XXXIX.

HE that would reform an ancient State in a free City buyes convenience with a great danger: to work this reformation with the lesse mischief, let such a one keep the shadowes of their ancient customes, though in substance they be new: let him take heed when hee alters the natures of things, they bear at least the ancient names. The common people, that are naturally impatient of innovations, will be satisfied with that which seems to be as well as that which is.

XL.

UPON any difference between forreigne States, it is neither safe nor honourable for a Prince, either to buy his peace, or to take it up at interest: he that hath not a sword to command it, shall either want it or want honour with it.

XLI.

IT is very requisite for a Prince, not onely to weigh his designes in the flower, but likewise in the fruit: he is an unthrift of his honour that enterprizes a designe, the failing wherein may bring him more disgrace, than the successe can gain him honour.

XLII.

IT is much conducive to the happinesse of a Prince, and the security of his State, to gain the hearts of his subjects; they that love for feare, will seldome feare for love: it is a wise government which gaines such a tye upon the subject, that he either cannot hurt, or will not: but that government is best and most sure, when the subject joyes in his obedience.

XLIII.

LET every souldier arme his mind with hopes, and put on courage: whatsoever disaster falls, let not his heart sinke. The passage of providence lyes through many crooked wayes; a despairing heart is the true prophet of approaching evil: his actions may weave the webs of fortune, but not break them.

XLIV.

IT is the part of a wise Magistrate to vindicate a man of power or State-employment from the malicious scandals of the giddy-headed multitude, and to punish it with great severity: scandall breeds hatred; hatred begets division; division makes faction, and faction brings ruine.

XLV.

THE strongest castles a Prince can build, to secure him from domesticke commotions, or forreigne invasions, is in the hearts of his subjects; and the meanes to gain that strength is, in all his actions to appeare for the publicke good, studious to contrive, and resolute to performe.

XLVI.

A KINGDOME is a great building, whose two maine supporters are the government of the State, and the government of the Church: it is the part of a wise master to keepe those pillars in their first posture, irremoveable: if either faile, it is wisdomes rather to repaire it, than remove it: he that puls downe the old, to set up a new, may draw the rooffe upon his head, and ruine the foundation.

XLVII.

IT is necessary wisdom in a Prince to encourage in his kingdome, manufacture, merchandize, arts, and armes. In manufacture lye the vitall spirits of the body politique: in merchandize, the spirits naturall; in arts and armes, the animall: if either of these languish, the body droopes: as these flourish, the body flourishes.

XLVIII.

TRUE Religion is a settler in a State, rather than a stickler; while shee confirms an established government, she moves in her own sphere: but when she endeavours to alter the old, or to erect a new, she workes out of her owne vineyard: when she keepes the keyes, she sendes showers of milke; but when she drawes the sword, she sayles in seas of bloud: labour therefore to settle religion in the church; and religion shall settle peace in thy land.

XLIX.

IF thou entertaine any forraigne souldiers into thine army, let them beare thy colours, and be at thy pay, lest they interest their owne Prince:

auxiliary souldiers are the most dangerous : a forraigne Prince needs no greater invitation to seize upon thy city, than when he is required to defend it.

L.

BE cautious in undertaking a designe, upon the report of those that are banished their countrey, lest thou come off with shame or losse, or both. Their end expects advantages from thy actions, whose miseries lay hold of all opportunities, and seeke to be redrest by thy ruine.

LI.

IF thou endeavourest to make a republique in a nation where the gentry abounds, thou shalt hardly prosper in that designe : and if thou wouldest erect a principality in a land, where there is much equality of people, thou shalt not easily effect it. The way to bring the first to passe, is to weaken the gentry : the meanes to effect the last, is to advance and strengthen ambitious and turbulent spirits; so that being placed in the midst of them, their forces may maintaine thy power; and thy favour may preserve their ambition : otherwise there shall be neither proportion nor continuance.

LII.

IT is more excellent for a Prince to have a provident eye for the preventing future mischiefes, than to have a potent arme for the suppressing present evils : mischiefes in a State are like hec-tique feavers in a body : in the beginning hard to be knowne, but easie to be cured ; but, let it alone a while, it becomes more easie to be knowne, but more hard to be cured.

LIII.

IF a kingdome be apt to rebellion it is wisdom to preserve the Nobility and Commons at variance : where one of them is discontented, the danger is not great : the Commons are slow of motion, if not quickned with the Nobility ; the Nobility is weake of power, if not strengthened by the Commons : then is danger, when the Commonalty troubles the water, and the Nobility steps in.

LIV.

IT is very requisite for a Prince to have an eye that the Clergy be elected and come in, either by collation from him, or particular patrons, and not by the People ; and that their power hold

dependance upon home, and not forreign authority : it is dangerous in a kingdome, where the Crosiars receive not their power from the regall sword.

LV.

IT is a perillous weaknesse in a state, to be slow of resolution in the time of warre : to be irresolute in determination is both the signe, and the ruine of a weake state : such affaires attend not time : let the wise statesman therefore abhor delay, and resolve rather what to doe, than advise what to say : slow deliberations are symptomes, either of a faint courage, or weake forces, or false hearts.

LVI.

IF a conquerour hath subdued a country, or a city abounding with pleasures, let him be very circumspect to keepe himselfe and his souldiers temperate. Pleasures bring effeminacy ; and effeminacy fore-runs ruine : such conquests, without blood or sweat, sufficiently do revenge themselves upon their intemperate conquerours.

LVII.

IT is an infallible signe of approaching ruine in a republike, when religion is neglected, and her

establisht ceremonies interrupted: let therefore that Prince that would be potent, be pious; and that he may punish looseness the better, let him be religious: the joy of Jerusalem depends upon the peace of Sion.

LVIII.

LET that Prince that desires full sovereignty, temper the greatnesse of too potent a Nobility: a great and potent Nobility quickens the people, but presses their fortunes: it adds majesty to a Monarch, but diminishes his power.

LIX.

IT is dangerous for a Prince to use ambitious Natures, but upon necessity, either for his warres, or to be skreens to his dangers, or to be instruments for the demolishing insolent greatnesse: and that they may be the lesse dangerous, let him chuse them rather out of meane births than noble; and out of harsh natures, rather than plausible. And alwayes be sure to ballance them with those that are as proud as they.

LX.

LET Princes be very circumspect in the choyce of their Councillours, chusing neither by the greatnesse of the beard, nor by the smoothnesse of the face: let him be wise, but not crafty: active, without private ends: couragious, without malice: religious, without faction: secret without fraud; one better read in his Prince's businesse, than his Nature: and a riddle only to be read above.

LXI.

IN a mixt monarchy, if the hierarchy grow too absolute, it is wisdom in a Prince, rather to depresse it than suppress it: all alterations in a fundamentall Government bring apparent dangers; but too sudden alteration threatens inevitable ruine: when Aaron made a moulten calfe, Moses altered not the government, but reprov'd the governour.

LXII.

BEFORE thou build a fortresse, consider to what end: if for resistance against the enemy, it is uselesse; a valiant army is a living fortresse: if for suppressing the subject, it is hurtfull: it breeds jealousies, and jealousies beget hatred: if

thou hast a strong army to maintain it, it adds nothing to thy strength: if thy army be weake it conduces much to thy danger: the surest fortresse is the hands of thy souldiers, and the safest citadell is the hearts of thy subjects.

LXIII.

IT is a princely alchymie, out of a necessary warre to extract an honourable peace, and more beeseeming the majesty of a prince to thirst after peace, than conquest: blessednesse is promis't to the peace-maker; not to the conquerour: it is a happy state, whose Prince hath a peacefull hand, and a martiall heart, able both to use peace, and to manage warre.

LXIV.

IT is a dishonourable thing for a Prince to runne in debt for state service; but to pay it in the pardon of a criminall offence, is most dangerous. To cancell the faults of subjects, with their deserts, is not only the symptome of a disordered common-wealth, but also of her ruine.

LXV.

LET not a commander be too forward to undertake a warre, without the person of his prince: it is a thanklesse imployment, where mischief attends upon the best successe; and where (if a conquerour) he shall be in danger, either through his owne ambition, or his Prince's suspicion.

LXVI.

IT is a great oversight in a Prince, for any respects, either actively or passively, to make a forreigne kingdome strong: he that gives meanes to another to become powerfull weakens himselfe, and enables him to take the advantage of his own weaknesse.

LXVII.

WHEN the humours of the people are stirr'd by discontents, or popular griefe, it is wisdom in a Prince to give them moderate liberty to evaporate: he that turnes the humour backe too hastily makes the wound bleed inwardly, and fills the body with malignity.

LXVIII.

IF having levyed an army, thou findest thy selfe too weake, either through the want of men or mony ; the longer thou delayst to fight, the greater thy inconvenience growes ; if once thy army falls asunder, thou certainly locest by thy delay : where hazarding thy fortunes betimes, thou hast the advantage of thy men, and mayst by fortune winne the day : it is lesse dishonour to bee overcome by force than by flight.

LXIX.

IT is the part of a wise commander in warres, either offensive or defensive, to work a necessity of fighting into the breasts of his souldiers : necessity of action takes away the feare of the act, and makes bold resolution the favorite of fortune.

LXX.

CLEMENCY and mildnesse is most proper for a principality, but reservednesse and severity for a republique ; but moderation in both : excesse in the one breeds contempt : in the other, hatred ; when to sharpen the first, and when to sweeten the last, let time and occasion direct thy judgement.

LXXI.

IT is very requisite for a Prince that desires the continuance of peace, in time of peace to encourage, and respect his commanders; when brave spirits finde neglect to be the effect of quiet times, they devise all meanes to remove the cause, and by suggesting inducements to new warres, disturb and unsettle the old peace, buying private honour with publique danger.

LXXII.

BE not covetous for priority in advising thy Prince to a doubtful attempt, which concernes his state: if it prosper, the glory must be his; if it faile, the dishonour will be thine: when the spirit of a Prince is stopped in the discharge, it will recoyle and wound the first adviser.

LXXIII.

IF being the commander of an army, thou espiest a grosse and manifest error in thine enemy, look well to thy selfe, for treachery is not farre off: hee whom desire of victory blinds too much is apt to stumble at his owne ruine.

LXXIV.

IT is the height of a provident commander not only to keep his own designes indiscoverable to his enemy ; but likewise to be studious to discover his : he that can best doe the one, and nearest guesse at the other, is the next step to a conqueror. But he that failes in both, must either ascribe his overthrow to his owne folly, or his victory to the hand of fortune.

LXXV.

IF thou be ambitious of honour, and yet fearfull of the canker of honour, envy ; so behave thy selfe, that opinion may be satisfied in this, that thou seekest merit, and not fame ; and that thou attributest thy preferment rather to providence, than thy own vertue : honour is a due debt to the deserver : and who ever envied the payment of a debt ? a just advancement is a providentiall act ; and who ever envied the act of Providence ?

LXXVI.

IT behoves a Prince to bee very circumspect before hee make a league ; which, being made, and then broke, is the forfeiture of his honour : he

that obtaines a kingdome with the rupture of his faith, hath gain'd the glory of a conquest, but lost the honour of a conquerour.

LXXVII.

LET states that aim at greatnesse, beware lest new gentry multiply too fast, or grow too glorious; where there is too great a disproportion betwixt the gentry and the common subject, the one growes insolent, the other slavish: when the body of the gentry growes too glorious for a corslet, there the heads of the vulgar waxe too heavy for the helmet.

LXXVIII.

UPON the beleaguering of a city, let the commander endeavour to take from the defendants, all scruples which may invite them to a necessity of defence: whom the feare of slavery necessitates to fight, the boldnesse of their resolution will disadvantage the assaylants, and difficillitate their design: sense of necessity justifies the warre; and they are hopefull in their armes, who have no other hope but in their armes.

LXXIX.

IT is good for States and Princes (if they use ambitious men for their advantage) so to order things, that they be still progressive, rather than retrograde: when ambitious men finde an open passage, they are rather busie than dangerous; and if well watcht in their proceedings, they will catch themselves in their own snare, and prepare a way for their own destruction.

LXXX.

OF all recreations, hunting is most proper to a commander; by the frequency whereof he may be instructed in that necessary knowledge of situation, with pleasure; which, by earnest experience, would be dearly purchas'd. The chase is a faire resemblance of a hopefull warre, proposing to the pursuer a flying enemy.

LXXXI.

EXPECT the army of thy enemy on plain and easie ground, and still avoyd mountainous and rocky places, and straight passages, to the utmost of thy power: it is not safe to pitch any where, where thy forces cannot be brought together: he

never deserved the name of good gamester, that hazards his whole rest, upon lesse than the strength of his whole game.

LXXXII.

IT matters not much whether in government, thou tread the steps of severe Hannibal, or gentle Scipio, so thy actions be honourable, and thy life vertuous: both in the one, and the other, there is both defect and danger, if not corrected, and supported by the faire repute of some extraordinary endowments: no matter, whether black or white, so the steed be good.

LXXXIII.

IT is the safest way in a martiall expedition, to commit the maine charge to one: companions in command beget confusion in the campe: when two able commanders are joyned in equall commission, each is apt to think his own way best, and by mutuall thwarting each other, both give opportunity to the enemy.

LXXXIV.

IT is a high point of providence in a Prince to observe popular sects in their first rise, and

with a severe hand, to nippe them in the budde: but being once full aged, it is wisdom not to oppose them with too strong a hand; lest in suppressing one, there arise two: a soft current is soon stopped; but a strong streame resisted, breaks into many, or overwhelmes all.

LXXXV.

IT makes very much to thy advantage to observe strictly the nationall vertues, and vices, and humours of forreign kingdomes, whereby the times past shall read usefull lectures to the times present: he that would see what shall be, let him consider what hath been.

LXXXVI.

IF, like Manlius, thou command stout and great things, bee like Manlius stout to execute great commands: it is a great blemish in soveraignty when the will roares, and the power whispers: if thou canst not execute as freely as thou commandst, command no more than what thou mayst as freely execute.

LXXXVII.

IF 'one Prince desire to obtaine any thing of another, let him (if occasion will beare it) give him no time to advise: let him endeavour to make him see a necessity of sudden resolution, and the danger either of deniall, or delay; hee that gives time to resolve, gives leasure to deny, and warning to prepare.

LXXXVIII.

LET not thine army at the first encounter be too prodigall in her assaults, but husband her strength for a dead lift: when the enemy hath abated the fury of his first heat; let him then feel thou hast reserved thy forces for the last blow; so shall the honour he hath gained by his valour encrease the glory of thy victory: fore-games when they prove, are speediest, but after-games, if wisely played, are surest.

LXXXIX.

IT is very requisite for a Prince to keep the Church alwayes in proportion to the State. If the Government of the one be monarchicall, and the other democraticall, they will agree, like metall

joyned with clay, but for a while. Durable is that State, where Aaron commands the people, and where Moses commands Aaron: but most happy in the continuance, where God commands both.

XC.

LET not the covetousnesse of a captaine purloine to his owne use, or any way bereave his souldiers of any profit due unto their service, either in their meanes or spoyles: such injuries (being quickn'd by their dayly necessities) are never forgot: what souldiers earne with the hazard of their lives, (if not enjoy'd) prophesies an overthrow in the next battell.

XCI.

IF a Prince expect vertuous subjects, let his subjects have a vertuous prince; so shall he the better punish the vices of his degenerate subjects; so shall they trulier prize vertue, and follow it, being exemplified in their Prince.

XCII.

IT is the property of a wise commander, to cast an eye rather upon actions, than upon persons;

and rather to reward the merits of men than to read the letters of ladies : he that for favour, or reward, preferres a worthlesse souldier, betrayes a kingdome, to advance a traytor.

XCIII.

WHERE order and fury are well acquainted, the warre prospers, and souldiers end no lesse men than they begunne : order is quickened by fury, and fury is regulated by order : but where order is wanting, fury runs her own way, and being an unthrift of its owne strength, failing in the first assault, cravens ; and such beginning more than men, end lesse than women.

XCIV.

IT is the quality of a wise commander, to make his souldiers confident of his wisdom, and their own strength : if any danger be, to conceale it ; if manifest, to lessen it : let him possesse his army with the justnesse of the warre, and with a certainty of the victory. A good cause makes a stout heart, and a strong arme. They that feare an overthrow, are halfe conquered.

XCV.

IT is requisite in a generall to mingle love with the severity of his discipline: they that cannot be induced to feare for love, will never be inforced to love for feare: love opens the heart, feare shuts it: that encourages, this compelles: and victory meets encouragement, but flees compulsion.

XCVI.

IT is the part of a well advised State never to entrust a weighty service, unto whom a noted injury or dishonour hath been done; hee can never bee zealous in performance of service, the height of whose expectation can rather recover a lost name, than gaine a fresh honour.

XCVII.

THREE wayes there be to begin a repute, and gain dignities in a Common-wealth: the first by the vertue of glorious parents, which, till thou degenerate too much, may raise thee upon the wings of opinion: the second is by associating with those, whose actions are known eminent: the third, by acting some exploit, either publique or private,

which in thy hand hath proved honourable. The two first may misse, being founded on opinion : the last seldome failes, being groundd upon evidence.

XCVIII.

IF thou art call'd to the dignity of a commander, dignify thy place by thy commands : and that thou mayst be the more perfect in commanding others, practice upon thy selfe : remember, thou art a servant to the publike weale, and therefore forget all private respects, either of kin or friend : remember thou art a champion for a kingdome ; forget therefore all private affections either of love or hate : he that would do his country right, must not be too sensible of a personall wrong.

XCIX.

IT is the part of a wise commander to read books, not so much as men ; nor men so much as nations : he that can discern the inclinations, conditions, and passions of a kingdome, gaines his Prince a great advantage both in peace and warre.

C.

AND you, most high and mighty Princes of this lower world, who at this intricate and

various game of warre, vye kingdomes, and winne crownes ; and by the death of your renowned subjects, gaine the lives of your bold-hearted enemies ; know there is a *Quo Warranto*, whereto you are to give account of your eye-glorious actions, according to the righteous rules of sacred justice : how warrantable it is to rend imperiall crownes from off the sovereign heads of their too weake possessours ; or to snatch scepters from out the conquer'd hand of heaven-anointed majesty, and by your vast ambitions still to enlarge your large dominions, with kingdomes ravisht from their naturall princes, judge you. O let your brave designs, and well-weighed actions, be as just as ye are glorious ; and consider, that all your warres, whose ends are not to defend your own possessions, or to recover your dispossessions, are but princely injuries, which none but heaven can right. But where necessity strikes up her hard alarmes, or wrong'd religion beats her zealous marches, go on, and prosper, and let both swords and stratagems proclaim a victory, whose noys'd renown may fill the world with your eternall glory.





ENCHIRIDION.

THE SECOND BOOK.





TO THE
FAIRE BRANCH OF GROWING HONOUR
AND TRUE VIRTUE,
MRS. ELIZABETH USHER,

*Only Daughter and Heir apparent to the most Reverend
Father in God, James, Arch-Bishop of Armagh,
Lord Primate of all Ireland, his Grace.*

SWEET LADY,

PRESENT your faire hands with
this my Enchiridion, to begin a new
Decade of our blest accompt: if it
adde nothing to your well-instructed
knowledge, it may bring somewhat to your well-
disposed remembrance: if either, I have my end;
and you, my endeavour: the service which I owe,
and the affection which I bear your most incom-
parable parents, challenges the utmost of my ability;
wherein, if I could light you but the least step to-

wards the happinesse you ayme at, how happy should I be? goe forward in the way which you have chosen: wherein, if my hand cannot lead you, my heart shall follow you; and where the weaknesse of my power shews defect, there the vigour of my will shall make supply.

Who am covetous of your happinesse in both Kingdomes and Worlds,

FRA. QUARLES.





ENCHIRIDION.

CENT. II.

I.

APROMISE is a child of the understanding and the will: the understanding begets it, the will brings it forth: he that performes it, delivers the mother: he that breakes it, murders the child. If he be begotten in the absence of the understanding, it is a bastard; but the child must be kept. If thou mistrust thy understanding, promise not; if thou hast promised, break it not; it is better to maintain a bastard than to murder a child.

II.

CHARITY is a naked child, giving hony to a bee without wings; naked, because excuselesse and simple; a child, because tender and

growing: giving hony, because hony is pleasant and comfortable: to a bee, because a bee is laborious and deserving: without wings, because helpless, and wanting. If thou deniest to such thou killest a bee; if thou givest to other than such, thou preservest a drone.

III.

BEFORE thy undertaking of any designe, weigh the glory of thy action with the danger of the attempt: if the glory outweigh the danger, it is cowardize to neglect it: if the danger exceed the glory, it is rashnesse to attempt it: if the balances stand poized, let thy owne genius cast them.

IV.

WOULDEST thou know the lawfulnessse of the action which thou desirest to undertake? let thy devotion recommend it to divine blessing: if it be lawfull, thou shalt perceive thy heart encouraged by thy prayer: if unlawfull, thou shalt finde thy prayer discourag'd by thy heart. That action is not warrantable, which either blushes to begge a blessing, or having succeeded, dares not present thanksgiving.

V.

IF evill men speake good, or good men evill of thy conversation, examine all thy actions, and suspect thyselfe. But if evill men speake evill of thee, hold it as thy honour, and by way of thankfulness, love them, but upon condition, that they continue to hate thee.

VI.

IF thou hope to please all, thy hopes are vaine; if thou feare to displease some, thy feares are idle. The way to please thy selfe is not to displease the best; and the way to displease the best, is to please the most: if thou canst fashion thy selfe to please all, thou shalt displease him that is *All in All*.

VII.

IF thou neglectest thy love to thy neighbour, in vain thou professest thy love to God: for by thy love to God, the love to thy neighbour is begotten, and by the love to thy neighbour, thy love to God is nourisht.

VIII.

THY ignorance in unrevealed mysteries, is the mother of a saving faith; and thy understanding in revealed truths, is the mother of a sacred knowledge: understand not therefore that thou maist believe, but beleeve that thou maist understand: understanding is the wages of a lively faith, and faith is the reward of an humble ignorance.

IX.

PRIDE is the ape of charity, in show, not much unlike; but somewhat fuller of action. In seeking the one, take heed thou light not upon the other: they are two parallels; never but asunder: charity feeds the poore, so does pride: charity builds an hospitall, so does pride: in this they differ: charity gives her glory to God; pride takes her glory from man.

X.

HAST thou lost thy money, and dost thou mourne? another lost it before thou hadst it; be not troubled: perchance if thou hadst not lost it now, it had lost thee for ever: thinke therefore what thou rather hast escaped than lost: perhaps thou hadst not been so much thy own, had not thy money beene so little thine.

XI.

FLATTER not thy selfe in thy faith to God, if thou wantest charity for thy neighbour; and thinke not thou hast charity for thy neighbour, if thou wantest faith to God; where they are not both together, they are both wanting; they are both dead, if once divided.

XII.

BE not too slow in the breaking of a sinfull custome: a quick couragious resolution is better than a graduall deliberation: in such a combate, he is the bravest souldier that layes about him without feare or wit. Wit pleades; feare disheartens; he that would kill Hydra, had better strike off one neck than five heads: fell the tree, and the branches are soone cut off.

XIII.

BE carefull rather of what thou dost, than of what thou hast: for what thou hast is none of thine, and will leave thee at thy death, or thou the pleasure of it, in thy sicknesse. But what thou dost, is thine, and will follow thee to thy grave, and plead for thee or against thee at thy resurrection.

XIV.

IF thou enjoyest not the God of love, thou canst not obtaine the love of God, neither untill then canst thou enjoy a desire to love God, nor relish the love of God: thy love to God is nothing but a faint reflection of God's love to thee: till he please to love thee, thy love can never please him.

XV.

LET not thy fancy be guided by thine eye; nor let thy will be governed by thy fancy: thine eye may be deceived in her object, and thy fancy may be deluded in her subject: let thy understanding moderate betweene thine eye, and thy fancy; and let thy judgement arbitrate between thy fancy and thy will; so shall thy fancy apprehend what is true: so shall thy will elect what is good.

XVI.

ENDEAVOUR to subdue as well thy irascible, as thy concupiscible affections: to endure in with a brave minde, is one halfe of the conquering; and to abstaine from pleasing evils with a religious spirit is the other: the summe of all unity, and height of morall perfection, is *bear* bear.

XVII.

IF thou desire not to be too poore, desire not to be too rich : he is rich, not that possesses much, but he that covets no more : and he is poore, not that enjoys little, but he that wants too much : the contented minde wants nothing which it hath not : the covetous mind wants not onely what it hath not, but likewise what it hath.

XVIII.

THE outward senses are the common Cinque-ports where every subject lands towards the understanding. The eare heares a confused noyse, and presents it to the common sense. The common sense distinguishes the severall sounds, and conveys it to the fancy : the fancy wildly discants on it : the understanding (whose object is truth) apprehending it to be musicke, commends it to the judgement. The judgement severally and joyntly examines it, and recommends it to the will : the will (whose object is good) approves it, or dislikes it ; and the memory records it. And so in the other senses according to their subjects. Observe this progresse, and thou shalt easily find where the defect of every action lyes.

XIX.

THE way to subject all things to thy selfe, is to subject thy selfe to reason: thou shalt govern many, if reason governe thee: wouldst thou be crowned the Monarch of a little world? command thy selfe.

XX.

THOUGH thou givest all thou hast for charity sake, and yet retainest a secret desire of keeping it for thy owne sake, thou rather leavest it than forsakest it: he that hath relinquisht all things, and not himselfe, hath forsaken nothing; he that sets not his heart on what he possesses, forsaketh all things, though he keepe his possessions.

XXI.

SEARCH into thy selfe before thou accept the ceremony of honour: if thou art a palace, honour (like the sun-beames) will make thee more glorious: if thou art a dunghill, the sun may shine upon thee, but not sweeten thee. Thy Prince may give thee honour, but not make thee honourable.

XXII.

EVERY man is a King in his owne kingdome. If reason command, and passion obey, his government speakes a good King: if thine inordinate affection rules, it shews a proud rebell; which, if thou destroy not, will depose thee: there is no meane betweene the death of a Rebell, and the life of a Prince.

XXIII.

A VOW, a promise, and a resolution, have all one object, onely differ in respect of the persons to whom they are made; the first is betweene God and man. The second, betweene man and man; the third, between man and his owne soule; they all bind, if the object be lawfull, to necessity of performance: if unlawfull, to the necessity of sinne: they all take thee prisoner: if the object be lawfull, thy performance hath redeem'd thee; if unlawfull, blood and teares must ransom thee.

XXIV.

IF thou hast any businesse of consequence in agitation, let thy care be reasonable, and seasonable: continuall standing bent weakens the bow: too hasty drawing breaks it. Put off thy cares with thy cloathes: so shall thy rest strengthen thy labour; and so shall thy labour sweeten thy rest.

XXV.

WHEN thy inordinate affections do flame towards transitory happinesse, quench them thus: thinke with thy selfe; if my Prince should give me what honour he hath to bestow, or bestow on me what wealth he hath to give, it could not stay with me, because it is transitory; not I with it, because I am mortall: then revise thy affections, and weigh them with their object, and thou wilt either confesse thy folly, or make a wiser choice.

XXVI.

WITH three sorts of men enter no serious friendship: the ingratefull man; the multiloquious man; the coward: the first cannot prize thy favours; the second cannot keep thy counsell; the third dare not vindicate thy honour.

XXVII.

IF thou desire the time should not passe too fast, use not too much pastime: thy life in jollity blazes like a tapour in the wind: the blast of honour wastes it, the heat of pleasure melts it; if thou labour in a painful calling, thou shalt be lesse sensible of the flux of time, and sweetlier satisfied at the time of death.

XXVIII.

GOD is *Alpha* and *Omega*, in the great world; endeavour to make him so in the little world; make him thy evening epilogue, and thy morning prologue: practice to make him thy last thought at night when thou sleepest; and thy first thought in the morning when thou awakest: so shall thy fancy be sanctified in the night, and thy understanding rectified in the day; so shall thy rest be peacefull, thy labours prosperous, thy life pious, and thy death glorious.

XXIX.

BE very circumspect in the choice of thy company. In the society of thine equals thou shalt enjoy more pleasure; in the society of thy superiours thou shalt find more profit: to be the best in the company, is the way to grow worse: the best meanes to grow better, is to be the worst there.

XXX.

THINKE of God (especially in thy devotion) in the abstract, rather than the concrete: if thou conceive him good, thy finite thoughts are ready to terminate that good in a conceived subject;

if thou thinke him great, thy bounded conceipt is apt to cast him into a comprehensible figure: conceive him therefore, a diffused goodnesse without quality, and represent him an incomprehensible greatnesse without quantity.

XXXI.

IF thou and true religion be not as yet met; or met, unknowne; by these markes thou shalt discover it. First, it is a religion that takes no pleasure in the expence of blood. Secondly, it is a religion whose tenets crosse not the booke of truth. Thirdly, it is a religion, that takes most from the creature, and gives most to the creatour: if such a one thou meet with, assure thy selfe it is the right, and therefore professe it in thy life, and protect it to thy death.

XXXII.

LET another's passion be a lecture to thy reason, and let the shipwracke of his understanding be a seamarke to thy passion: so shalt thou gaine strength out of his weaknesse: safety out of his danger; and raise thy selfe a building out of his ruines.

XXXIII.

IN the height of thy prosperity expect adversity, but feare it not; if it come not, thou art the more sweetly possest of the happinesse thou hast, and the more strongly confirmed; if it come, thou art the more gently dispossessed of the happinesse thou hadst, and the more firmly prepared.

XXXIV.

TO tremble at the sight of thy sinne, makes thy faith the lesse apt to tremble: the devils beleeve, and tremble, because they tremble at what they beleeve; their beliefe brings trembling: thy trembling brings beliefe.

XXXV.

AUTHOLOGY is the way to Theology: until thou seest thy selfe empty, thou wilt not desire to be filled: he can never truly relish the sweetnesse of God's mercy, that never tasted the bitternesse of his owne misery.

XXXVI.

IS any outward affliction fallen upon thee, by a temporary losse? advise with thy selfe, whether

it be recoverable, or not: if it be, use all such lawfull and speedy meanes (the violence and unseasonablenesse whereof may not disadvantage thee in the pursuit) to recover it; if not recoverable, endure with patience what thou canst not recure with paines: he that carnally afflicts his soul for the losse of a transitory good, casts away the kinnell, because he hath lost the shell.

XXXVII.

NATURALL anger glances into the breasts of wise men, but rests in the bosome of fooles: in them, it is infirmity; in these, a sinne: there is a naturall anger; and there is a spirituall anger; the common object of that, is the person; of this, his vice: he that is alwayes angry with his sinne, shall seldome sinne in his anger.

XXXVIII.

IF any hard affliction hath surprized thee, cast one eye upon the hand that sent it; and the other, upon the sin that brought it; if thou thankfully receive the message, he that sent it will discharge the messenger.

XXXIX.

ALL passions are good or bad, according to their objects: where the object is absolutely good, there the greatest passion is too little: where absolutely evill, there the least passion is too much: where indifferent, there a little is enough.

XL.

WHEN thou dost evil that good may come thereby, the evill is surely thine: if good should happen to ensue upon the evill which thou hast done, the good proceeds from God; if therefore thou doe evill, thereby to occasionate a good, thou layst a bad foundation for a good building; and servest the Devill that God may serve thee: where the end of evill is good in the intention, there the end of that good is evill in the extention.

XLI.

BE as farre from desiring the popular love, as fearfull to deserve the popular hate: ruine dwels in both: the one will hug thee to death; the other will crush thee to destruction: to escape the first, be not ambitious; to avoid the second, be not seditious.

XLII.

WHEN thou seest misery in thy brother's face, let him see mercy in thine eye ; the more the oyle of mercy is powred on him by thy pity, the more the oyle in thy cruse shall be encreased by thy piety.

XLIII.

READE not bookes alone, but men, and amongst them chiefly thy selfe : if thou find any thing questionable there, use the commentary of a severe friend, rather than the glosse of a sweet-lipt flatterer : there is more profit in a distastfull truth, than deceitfull sweetnesse.

XLIV.

IF the opinion of thy worth invite any to the desire of thy acquaintance, yeeld him a respect suitable to his quality : too great a reservation will expose thee to the sentence of pride ; too easie accessse will condemne thee to the censure of folly : things, too hardly endeavoured, discourage the seeker : too easily obtained, disparage the thing sought for : too easily got, is lowly prized, and quickly lost.

XLV.

WHEN conveniency of time hath ripened your acquaintance, be cautious what thou say'st, and courteous in what thou do'st: observe his inclination: if thou find him weight, make him thine owne, and lodge him in a faithfull bosome: be not rashly exceptionous, nor rudely familiar: the one will breed contention; the other contempt.

XLVI.

WHEN passion is grounded upon fancie, it is commonly but of short continuance: where the foundation is unstable, there the building is not lasting; he that will be angry for any cause, will be angry for no cause; and when the understanding perceives the cause vain, then the judgement proclaimes the effect voyd.

XLVII.

IF thou desire to purchase honour with thy wealth; consider first how that wealth became thine: if thy labour got it, let thy wisdom keep it: if oppression found it, let repentance restore it: if thy parent left it, let thy vertues deserve it: so shall thy honour be safer, better, and cheaper.

XLVIII.

SINNE is a basiliske whose eyes are full of venome, if the eye of thy soule see her first, it reflects her own poyson and kills her: if she see thy soule, unseen, or seen too late, with her poyson, she kills thee: since therefore thou canst not escape thy sinne, let not thy sinne escape thy observation.

XLIX.

IF thou expectest to rise by the means of him whom thy father's greatnesse raised from his service to court preferment, thou wilt be deceived: for the more in esteem thou art, the more sensible is he of what he was, whose former servitude will be chronicled by thy advancement, and glory obscured by thy greatness: however he will conceive it a dead service, which may be interpreted by thee, as a merited reward, rather than a meritorious benefit.

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L.

TRUST not to the promise of a common swearer, for he that dare sin against his God, for neither profit nor pleasure, will trespasse against thee for his own advantage. He that dare break

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the precepts of his father, will easily be perswaded to violate the promise unto his brother.

LI.

LET the greatest part of the newes thou hearest be the least part of what thou beleevest, lest the greatest part of what thou beleevest be the least part of what is true. Where lies are easily admitted, the father of lies will not easily be excluded.

LII.

DELIBERATE long, before thou consecrate a friend ; and when thy impartiall judgement concludes him worthy of thy bosome, receive him joyfully, and entertaine him wisely : impart thy secrets boldly, and mingle thy thoughts with his : he is thy very selfe ; and use him so : if thou firmly think him faithfull, thou makest him so.

LIII.

AS there is no worldly gain, without some losse, so there is no worldly losse without some gaine. If thou hast lost thy wealth, thou hast lost some trouble with it : if thou art degraded from thy honour, thou art likewise freed from the stroke of

envie ; if sicknesse hath blurred thy beauty, it hath delivered thee from pride. Set the allowance against the losse, and thou shalt find no losse great ; he loses little or nothing, that reserves himselfe.

LIV.

IF thou desire to take the best advantage of thy selfe (especially in matters where the fancy is most imployed) keep temperate diet, use moderate exercise, observe seasonable, and set houres for rest ; let the end of thy first sleep raise thee from thy repose : then hath thy body the best temper ; then hath thy soule the least incumbrance : then no noyse shall disturbe thy eare ; no object shall divert thine eye : then, if thy sprightly fancie transport thee not beyond the common pitch, and shew thee not the magazin of high invention, return thee to thy wanton bed, and there conclude thy selfe more fit to wear thy mistresse's favour, than Apollo's bayes.

LV.

IF thou art rich, strive to command thy mony, lest she command thee : if thou know how to use her, she is thy servant : if not, thou art her slave.

LVI.

BRING thy daughter a husband of her own religion, and of no hereditary disease; let his wisdom outweigh his wealth: let his parentage excell his person, and let his yeares exceed hers: let thy prayers recommend the rest to providence: if he prove, thou hast found a sonne: if not, thou hast lost a daughter.

LVII.

SO use prosperity, that adversity may not abuse thee: if in the one, security admits no feares; in the other, despaire will afford no hopes: he that in prosperity can foretell a danger, can in adversity foresee deliverance.

LVIII.

IF thy faith have no doubts, thou hast just cause to doubt thy faith; and if thy doubts have no hope, thou hast just reason to feare despair; when therefore thy doubts shall exercise thy faith, keep thy hopes firme to qualifie thy doubts; so shall thy faith be secured from doubts: so shall thy doubts be preserved from despaire.

LIX.

IF thou desire to be truly valiant, feare to doe any injury: he that feares not to doe evill, is alwayes afraid to suffer evill: he that never feares is desperate: and he that feares alwayes, is a coward: he is the true valiant man, that dares nothing but what he may, and feares nothing but what he ought.

LX.

ANGER may repast with thee for an houre, but not repose for a night: the continuance of anger is hatred, the continuance of hatred turns malice. That anger is not warrantable, which hath seen two sunnes.

LXI.

IF thou stand guilty of oppression, or wrongfully possessest of another's right; see, thou make restitution before thou givest an almes: if otherwise, what art thou but a thief, and makest God thy receiver?

LXII.

WHEN thou pray'st for spirituall graces, let thy prayer be absolute ; when, for temporall blessings, adde a clause of God's pleasure : in both, with faith, and humiliation : so shalt thou undoubtedly receive what thou desirest, or more, or better ; never prayer rightly made, was made unheard, or heard, ungranted.

LXIII.

HEE that gives all, though but little, gives much ; because God looks not to the quantity of the gift, but to the quality of the givers : he that desires to give more than he can, hath equall'd his gift to his desire, and hath given more than he hath.

LXIV.

BE not too greedy in desiring riches, nor too eager in seeking them : nor too covetous in keeping them ; nor too passionate in losing them : the first will possesse thy soul of discontent ; the second will dispossesse thy body of rest ; the third will possesse thy wealth of thee ; the last will dispossesse thee of thy selfe : he that is too violent in the concupiscible, will be as violent in the irascible

LXV.

BE not too rash in the breaking of an inconvenient custome: as it was gotten, so leave it by degrees. Danger attends upon too sudden alterations: he that pulls down a bad building by the great, may be ruin'd by the fall: but he that takes it down brick by brick, may live to build a better.

LXVI.

IF thou desire that inestimable grace of saving faith, detest that insatiable vice of damnable covetousnesse: it is impossible, one heart (though never so double) should lodge both: faith possesses thee of what thou hast not; covetousnesse dispossesses thee of what thou hast: thou canst not serve God, unlesse Mammon serve thee.

LXVII.

BEWARE of him that is slow to anger: anger, when it is long in comming, is the stronger when it comes, and the longer kept. Abused patience turns to fury: when fancy is the ground of passion, that understanding which composes the fancy qualifies the passion; but when judgement is the ground the memory is the recorder.

LXVIII.

HE that professes himselfe thy open enemy,
armes thee against the evill he meanes thee,
but he that dissembles himself thy secret friend,
strikes beyond caution, and wounds above cure:
from the first, thou mayst deliver thy selfe: from
the last, good Lord deliver thee.

LXIX.

IF thou hast wrong'd thy brother in thought,
reconcile thee to him in thought; if thou hast
offended him in words, let thy reconciliation be in
words: if thou hast trespassed against him in deeds,
by deeds be reconciled to him: that reconciliation
is most kindly which is most in kind.

LXX.

NOT to give to the poor is to take from him:
not to feed the hungry, if thou hast it, is
the utmost of thy power to kill him: that therefore
thou mayst avoid both sacriledge and murther, be
charitable.

LXXI.

SO often as thou remembrest thy sinnes without grieve, so often thou repeatest those sinnes for not grieving ; he that will not mourne for the evill which he hath done, gives earnest for the evill he meanes to doe ; nothing can assuage that fire which sinne hath made, but only that water which repentance hath drawne.

LXXII.

LOOK well before thou leap into the chaire of honour : the higher thou climbest, the lower thou fallest : if vertue preferre thee, vertue will preserve thee ; if gold or favour advance thee, thy honour is pinned upon the wheele of fortune : when the wheele shall turne, thy honour falls, and thou remainst an everlasting monument of thy own ambitious folly.

LXXIII.

WEE are born with our temptations : nature sometimes presses us to evill, sometimes provokes us unto good ; if therefore thou givest her more than her due, thou nourishest an enemy ; if lesse than is sufficient, thou destroyest a friend : moderation will prevent both.

LXXIV.

IF thou scorne not to serve luxury in thy youth, chastity will scorne thy service in thy age; and that the will of thy green yeares thought no vice in the acting, the necessity of thy gray haire makes no vertue in the forbearing: where there is no conflict, there can be no conquest; where there is no conquest, there is no crowne.

LXXV.

THOU didst nothing towards thy own creation, for thou wert created for thy Creator's glory; thou must do something towards thy own redemption, for thou wert redeemed for thy own good: he that made thee without thee, will not save thee without thee.

LXXVI.

WHEN thy tongue and heart agree not in confession, that confession is not agreeable to God's pleasure: he that confesses with his tongue, and wants confession in his heart, is either a vaine man, or an hypocrite: he that hath confession in his heart, and wants it in his tongue, is either a proud man, or a timorous.

LXXVII.

GOLD is Cæsar's Treasure, Man is God's :
Thy gold hath Cæsar's image, and thou hast
God's ; give therefore those things unto Cæsar,
which are Cæsar's, and unto God, which are God's.

LXXVIII.

IN the commission of evill, feare no man so much
as thy own selfe : another is but one witnesse
against thee : thou art a thousand : another thou
mayst avoid, but thy selfe thou canst not ; wicked-
nesse is its owne punishment.

LXXIX.

IN thy apparell avoyd singularity, profusenesse
and gaudinesse ; be not too early in the fashion ;
nor too late : decency is the halfe way betweene
affectation and neglect : the body is the shell of the
soule ; apparell is the huske of that shell ; the
huske often tels you what the kinnell is.

LXXX.

LET thy recreation be manly, moderate, sea-
sonable, lawfull ; if thy life be sedentary,

more tending to the exercise of thy body ; if active, more to the refreshing of thy mind ; the use of recreation is to strengthen thy labour, and sweeten thy rest.

LXXXI.

BEE not censorious, for thou know'st not whom thou judgest ; it is a more dextrous error to speak well of an evill man ; than ill of a good man. And safer for thy judgement to be misled by simple charity, than uncharitable wisdom : he may tax others with priviledge that hath not in himselfe, what others may tax.

LXXXII.

TAKE heed of that honour which thy wealth hath purchased thee, for it is neither lasting, nor thine own. What money creates, money preserves : if thy wealth decays, thy honour dyes ; it is but a slippery happinesse which fortunes can give, and frowns can take ; and not worth the owning which a night's fire can melt, or a rough sea can drown.

LXXXIII.

IF thou canst desire any thing not to be repented of, thou art in a fair way to happinesse; if thou hast attained it, thou art at thy wayes end; he is not happy who hath all that he desires, but that desires nothing but what is good; if thou canst not doe what thou need not repent, yet endeavour to repent what thy necessity hath done.

LXXXIV.

SPEND a hundred yeares in earth's best pleasures; and after that, a hundred more; to which being spent, adde a thousand; and to that, tenne thousand more; the last shall as surely end, as the first are ended, and all shall be swallowed with eternity: he that is born to day, is not sure to live a day; he that hath lived the longest, is but as he that was born yesterday: the happinesse of the one is, that he hath liv'd; the happinesse of the other is, that he may live; and the lot of both is, that they must dye: it is no happinesse to live long, nor unhappinesse to die soon: happy is he that hath liv'd long enough, to dye well.

LXXXV.

BE carefull to whom thou givest, and how: he that gives him that deserves not, loses his gift, and betrayes the giver. He that conferres his gift upon a worthy receiver, makes many debtors, and by giving, receives. He that gives for his owne ends, makes his gift a bribe, and the receiver a prisoner: he that gives often, teaches requittance to the receiver, and discovers a crafty confidence in the giver.

LXXXVI.

HATH any wronged thee? be bravely reveng'd: sleight it, and the work's begun; forgive it, and 'tis finisht: he is below himselfe that is not above an injury.

LXXXVII.

LET not thy passion miscall thy childe, lest thou prophesie his fortunes: let not thy tongue curse him, lest thy curse returne from whence it came: curses sent in the roome of blessings are driven back with a double vengeance.

LXXXVIII.

IN all the ceremonies of the Church which remaine indifferent, doe according to the constitution of that Church where thou art: the God of order and unity, who created both the soul and the body, expects unity in the one, and order in both.

LXXXIX.

LET thy religious fast be a voluntary abstinence, not so much from flesh as fleshly thoughts: God is pleased with that fast which gives to another, what thou deniest to thy selfe; and when the afflicting of thy own body, is the repairing of thy brother's. He fasts truly that abstains sadly, grieves really, gives cheerfully, and forgives charitably.

XC.

IN the hearing of mysteries keep thy tongue quiet: five words cost Zacharias forty weeks' silence: in such heights, convert thy questions into wonders; and let this suffice thee, the reason of the deed, is the power of the doer.

XCI.

DERIDE not him whom the looser world calls Puritane, lest thou offend a little one : if he be an hypocrite, God, that knowes him, will reward him ; if zealous, that God that loves him, will revenge him : if he be good, he is good to God's glory : if evill, let him be evill at his own charges : he that judges, shall be judged.

XCII.

SO long as thou art ignorant, be not asham'd to learn : he that is so fondly modest, not to acknowledge his own defects of knowledge, shall in time, be so foully impudent to justifie his own ignorance : ignorance is the greatest of all infirmities ; and, justified, the chiefest of all follies.

XCIII.

IF thou be a servant, deal just by thy master, as thou desirest thy servant should deale with thee : where thou art commanded, be obedient ; where not commanded, be provident : let diligence be thy credit, let faithfulness be thy crowne : let thy master's credit be thy care, and let his welfare be thy content : let thine eye be single, and thy

heart, humble: be sober, that thou mayst be circumspect: he that in sobriety is not his owne man, being drunk, whose is he? be neither contentious, nor lascivious: the one shewes a turbulent heart; the other an idle brain. A good servant is a great master.

XCIV.

LET the foundation of thy affection be vertue, then make the building as rich, and as glorious as thou canst: if the foundation bee beauty, or wealth, and the building vertue, the foundation is too weak for the building; and it will fall: happy is he, the pallace of whose affection is founded upon vertue, walled with riches, glazed with beauty, and roofed with honour.

XCV.

IF thy mother be a widow, give her double honour, who now acts the part of a double parent. Remember her nine months' burthen, and her tenth month's travell: forget not her indulgence, when thou didst hang upon her tender breast. Call to minde her prayers for thee before thou cam'st into the world; and her cares for thee when thou wert come into the world. Remember

her secret groans, her affectionate teares, her broken slumbers, her dayly feares, her nightly frights. Relieve her wants; cover her imperfections; comfort her age: and the widowe's husband, will be the orphan's father.

XCVI.

AS thou desirest the love of God and man, beware of pride: it is a tumour in thy minde that breakes and poysons all thy actions; it is a worm in thy treasure which eates and ruines thy estate: it loves no man; is beloved of no man; it disparages vertue in another by detraction; it disrewards goodnesse in itselfe, by vain glory: the friend of the flatterer, the mother of envy, the nurse of fury, the baud of luxury, the sinne of devils, and the devill in mankinde: it hates superiours, it scornes inferiours, it owns no equals: in short, till thou hate it, God hates thee.

XCVII.

SO behave thy selfe among thy children, that they may love and honour thy presence: be not too fond, lest they fear thee not: be not too bitter, lest they feare thee too much; too much familiarity will embolden them, too little counten-

ance will discourage them : so carry thy selfe, that they may rather feare thy displeasure, than thy correction ; when thou reprovest them, doe it in season ; when thou correctest them, do it not in passion : as a wise child makes a happy father, so a wise father makes a happy child.

XCVIII.

WHEN thy hand hath done a good act, aske thy heart if it be well done : the matter of a good action is the deed done ; the forme of a good action is the manner of the doing : in the first, another hath the comfort, and thou the glory ; in the other, thou hast the comfort, and God the glory : that deed is ill done wherein God is no sharer.

XCIX.

WOULDST thou purchase heaven ? advise not with thy owne ability. The prize of heaven is what thou hast ; examine not what thou hast, but what thou art : give thy selfe, and thou hast bought it : if thy own vilenesse be thy feares, offer thy selfe and thou art precious.

C.

THE birds of the aire die to sustaine thee; the beasts of the field die to nourish thee; the fishes of the sea die to feed thee. Our stomachs are their common sepulcher. Good God! with how many deaths are our poor lives patcht up! how full of death is the life of momentary man!

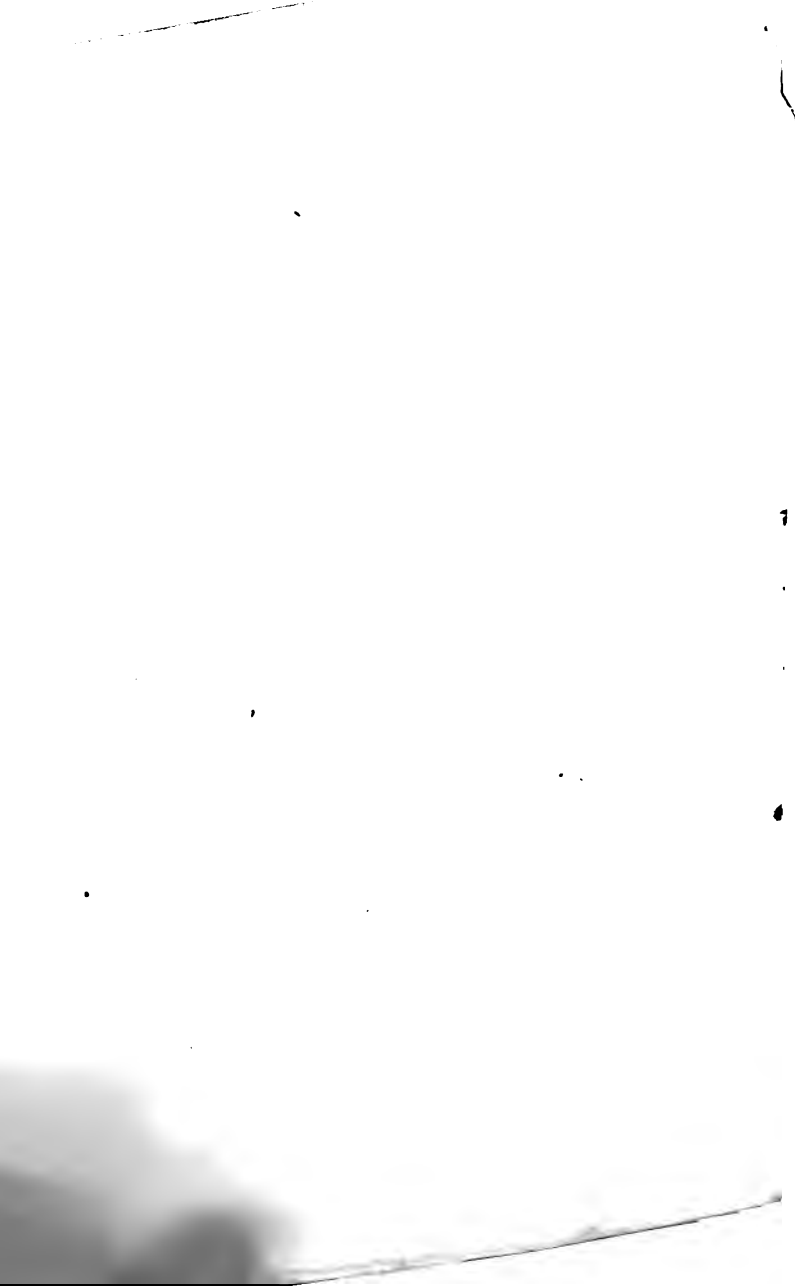




ENCHIRIDION.

THE THIRD BOOK.







ENCHIRIDION.

CENT. III.

I.

IF thou take paines in what is good,
the paines vanish, the good remains :
if thou take pleasure in what is evil,
the evill remaines, and the pleasure
vanishes : what art thou the worse for paines, or
the better for pleasure, when both are past ?

II.

IF thy fancy, and judgement have agreed in the
choice of a fit wife, be not too fond, lest she
surfeit, nor too peevish, lest she languish : love so,
that thou mayst be feared ; rule so, that thou mayst
be honoured : be not too diffident, lest thou teach
her to deceive thee, nor too suspicious, lest thou
teach her to abuse thee : if thou see a fault, let thy

love hide it; if she continue it, let thy wisdom reprove it: reprove her not openly, lest she grow bold: rebuke her not tauntingly, lest she grow spitefull: proclaim not her beauty, lest she grow proud: boast not her wisdom, lest thou be thought foolish; shew her not thy imperfections, lest she disdain thee: pry not into her dairy, lest she despise thee: prophane not her eares with loose communication, lest thou defile the sanctuary of her modesty: an understanding husband makes a discreet wife; and she, a happy husband.

III.

WRINCKLE not thy face with too much laughter, lest thou become ridiculous; neither wanton thy heart with too much mirth, lest thou become vaine: the suburbs of folly is vaine mirth, and profusenesse of laughter is the city of fooles.

IV.

LET thy tongue take counsell of one eye, rather than of two eares; let the newes thou reportest be rather stale than false, lest thou be branded with the name of lyar. It is an intolerable dishonour to be that which only to be called so, is thought worthy of a stabbe.

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V.

LET thy discourse be such, as thy judgement may maintaine, and thy company may deserve. In neglecting this, thou lovest thy words ; in not observing the other, thou lovest thy selfe. Give wash to swine, and wort to men ; so shalt thou husband thy gifts to the advantage of thy selfe, and shape thy discourse to the advancement of thy hearer.

VI.

DOST thou roar under the torments of a tyrant? Weigh them with the sufferance of thy Saviour, and they are no plague. Dost thou rage under the bondage of a raving conscience? Compare it to thy Saviour's passion, and it is no paine. Have the tortures of Hell taken hold of thy despairing soule? Compare it to thy Saviour's torments, and it is no punishment : what sense unequally compares, let faith interchangeably apply ; and thy pleasures have no comparison. Thy sinnes are the authors of his sufferings ; and his hell is the price of thy heaven.

VII.

ART thou banisht from thy owne country? Thanke thy owne folly: hadst thou chosen a right home, thou hadst been no exile: hadst thou commanded thy owne kingdome, all kingdomes had been thy owne: the foole is banisht in his owne country; the wise man is in his owne country, though banisht: the foole wanders, the wise man travels.

VIII.

IN seeking vertue, if thou find poverty, be not ashamed: the fault is none of thine. Thy honour, or dishonour, is purchased by thy owne actions. Though vertue give a ragged livery, she gives a golden cognizance: if her service make thee poore, blush not. Thy poverty may disadvantage thee, but not dishonour thee.

IX.

GAZE not on beauty too much, lest it blast thee; nor too long, lest it blind thee; nor too near, lest it burne thee: if thou like it, it deceives thee; if thou love it, it disturbs thee: if thou lust after it, it destroyes thee: if vertue accompany

it, it is the heart's paradise; if vice associate it, it is the soule's purgatory: it is the wise man's bone-fire, and the foole's furnace.

X.

IF thou wouldst have a good servant, let thy servant find a wise master: let his food, rest, and wages be seasonable: let his labour, recreations, and attendance depend upon thy pleasure: be not angry with him too long, lest he thinke thee malicious; nor too soone, lest he conceive thee rash; nor too often, lest he count thee humorous. Be not too fierce, lest he love thee not; nor too remisse, lest he feare thee not; nor too familiar, lest he prize thee not. In briefe, whilst thou givest him the liberty of a servant, beware thou locest not the majesty of a master.

XI.

IF thou desire to be chaste in wedlocke, keepe thy selfe chaste before thou weddest: he that hath knowne pleasure unlawfully, will hardly be restrained from unlawfull pleasure. One woman was created for one man. He that strays beyond the limits of liberty, is brought into the verge of slavery. Where one is enough, two is too many, and three is too few.

XII.

IF thou would'st be justified, acknowledge thy injustice: he that confesses his sinne, begins his journey towards salvation: he that is sorry for it, mends his pace: he that forsakes it, is at his journie's end.

XIII.

BEFORE thou reprehend another, take heed thou art not culpable in what thou goest about to reprehend. He that cleanses a blot with blotted fingers, makes a greater blur.

XIV.

BEWARE of drunkennesse, lest all good men beware of thee; where drunkennesse reigns, there reason is an exile; vertue, a stranger; God, an enemy; blasphemy is wit, oaths are rhetoricke, and secrets are proclamations. Noah discovered that in one houre, drunke, which sober, he kept secret six hundred years.

XV.

WHAT thou givest to the poore, thou securest from the thiefe, but what thou withholdest

from his necessity, a thiefe possesses. God's exchequer is the poore man's box : when thou strikest a tally, he becomes thy debtor.

XVI.

TAKE no pleasure in the folly of an idiot, nor in the fancy of a lunaticke, nor in the frenzie of a drunkard. Make them the object of thy pity, not of thy pastime; when thou beholdest them, behold how thou art beholding to him that suffered thee not to be like them. There is no difference between thee and them, but God's favour.

XVII.

IF, being in eminent place, thou hast incurred the obloquy of the multitude, the more thou endeavourest to stop the streame, the more it overflows; wisely rather divert the course of the vulgar humour, by divulging and spreading some ridiculous novelty, which may present new matter to their various fancy, and stave their tongues from off thy worried name. The first subject of the common voice, is the last news.

XVIII.

IF thou desire to see thy child vertuous, let him not see his father's vices: thou canst not rebuke that in them, that they behold practised in thee; till reason be ripe, examples direct more than precepts: such as thy behaviour is before thy children's faces, such commonly is theirs behind their parents' backs.

XIX.

USE law and physicke only for necessity; they that use them otherwise, abuse themselves into weake bodies, and light purses: they are good remedies, bad businesses, and worse recreations.

XX.

BE not over curious in prying into mysteries; lest, by seeking things which are needlesse, thou omittest things which are necessary: it is more safe to doubt of uncertaine matters, than to dispute of undiscovered mysteries.

XXI.

IF what thou hast received from God thou sharest to the poore, thou hast gained a bless-

ing by the hand; if what thou hast taken from the poore, thou givest to God, thou hast purchased a curse into the bargain. He that puts to pious uses what he hath got by impious usury, robs the spittle to raise an hospitall; and the cry of the one, will out-plead the prayers of the other.

XXII.

LET the end of thy argument be rather to discover a doubtfull truth, than a commanding wit; in the one, thou shalt gaine substance; in the other, froth: that flint strikes the steele in vaine, that propagates no sparkles; covet to be truth's champion, at least to hold her colours: he that pleads against the truth, takes paines to be overthrown; or, if a conquerour, gaines but vain-glory by the conquest.

XXIII.

TAKE no pleasure in the death of a creature; if it be harmlesse or uselesse, destroy it not: if usefull, or harmefull destroy it mercifully: he that mercifully made his creatures for thy sake, expects thy mercy upon them for his sake. Mercy turns her backe to the unmercifull.

XXIV.

IF thou art called to the dignity of a priest, the same voice calls thee to the honour of a judge ; if thy life and doctrine be good, thou shalt judge others : if thy doctrine be good, and thy life bad, only thy selfe : if both be good, thou teachest thy people to escape condemnation : if this be good, and that bad, thou teachest God to condemne thee.

XXV.

IF thou be not a Prometheus to advise before thou dost ; be an Epimetheus to examine when thou hast done : when the want of advise hath brought forth an improvident act, the act of examination may produce a profitable repentance.

XXVI.

IF thou desire the happinesse of thy soule, the health of thy body, the prosperity of thy estate, the preservation of thy credit, converse not with a harlot : her eyes runne thy reputation in debt ; her lips demand the payment ; her breasts arrest thee ; her armes imprison thee ; from whence, beleeve it, thou shalt hardly get forth till thou hast either ended the dayes of thy credit, or payed the utmost farthing of thy estate.

XXVII.

CARRY a watchfull eye upon those familiars • that are either silent at thy faults, or sooth thee in thy frailties, or excuse thee in thy follies; for such are either cowards, or flatterers, or fooles: if thou entertain them in prosperity, the coward will leave thee in thy dangers, the flatterer will quit thee in thy adversity: but the foole will never forsake thee.

XXVIII.

IF thou hast an estate, and a sonne to inherit it, keep him not too short, lest he thinke thou livest too long; what thou allowest him, let him receive from thy hand, as gift; not from thy tenants, as rent: keep the reines of thy estate in thy owne hand, lest thou forsaking the sovereignty of a father, he forget the reverence of a child: let his liberty be grounded on thy permission, and keep him within the compasse of thy instruction: let him feele, thou hast the curbe, though occasion urge thee not to checke. Give him the choise of his owne wife, if he be wise. Counsell his affection rather than crosse it, if thou beest wise; lest his marriage-bed be made in secret, or depend upon thy grave. If he be given to lavish company,

endeavour to stave him off with lawfull recreations : be cheerfull with him, that he may love thy presence ; and wink at small faults, that thou mayst gain him : be not always chiding, lest thou harden him ; neither knit thy brow too often, lest thou dishearten him : remember, the discretion of a father oft times prevents the destruction of a childe.

XXIX.

IF thou hide thy treasure upon the earth, how canst thou expect to finde it in heaven ? Canst thou hope to be a sharer where thou hast reposed no stocke ? What thou givest to God's glory, and thy soule's health, is laid up in heaven, and is onely thine ; that alone, which thou exchangest, or hidest upon earth, is lost.

XXX.

REGARD not in thy pilgrimage how difficult the passage is, but whither it tends ; nor how delicate the journey is, but where it ends : If it be easie, suspect it ; if hard, endure it : he that cannot excuse a bad way, accuseth his owne sloth ; and he that stickes in a bad passage, can never attaine a good journie's end.

XXXI.

MONEY is both the generation and corruption of purchased honour: honour is both the child and slave of potent money: the credit which honour hath lost, money hath found: When honour grew mercenary, money grew honourable. The way to be truly noble, is to contemn both.

XXXII.

GIVE not thy tongue too great a liberty, lest it take thee prisoner: A word unspoken is, like the sword in thy scabberd, thine; if vented, thy sword is in another's hand: if thou desire to be held wise, be so wise as to hold thy tongue.

XXXIII.

IF thou be subject to any great vanity, nourish it not: if it will be entertained, encourage it not: if it grow strong, more strongly strive against it; if too strong, pray against it; if it weaken not, joyne fasting to the prayer; if it shall continue, adde perseverance to both; if it decline not, adde patience to all, and thou hast conquered it.

XXXIV.

HATH any wounded thee with injuries? meet them with patience; hastie words ranckle the wound, soft language dresses it, forgiveness cures it, and oblivion takes away the scarre. It is more noble, by silence to avoid an injury, than by argument to overcome it. *

XXXV.

BE not instable in thy resolutions, nor various in thy actions, nor inconstant in thy affections: so deliberate, that thou mayst resolve; so resolve, that thou mayst performe; so performe, that thou mayst persevere: mutability is the badge of infirmity.

XXXVI.

LET not thy good intention flatter thee to an evill action; what is essentially evill, no circumstance can make good; it matters not with what mind thou didst that, which is unlawfull, being done: if the act be good, the intention crowns it; if bad, it deposes thy intention: no evill actions can be well done.

XXXVII.

LOVE not thy children too unequally; or, if thou dost, shew it not, lest thou make the one proud, the other envious, and both fooles: if nature hath made a difference, it is the part of a tender parent to help the weakest. That triall is not fair, where affection is the judge.

XXXVIII.

IN giving of thy almes, enquire not so much into the person, as his necessity: God looks not so much upon the merits of him that requires, as into the manner of him that relieves: if the man deserve not, thou hast given it to humanity.

XXXIX.

IF thou desirest the Eucharist should be thy supper, let thy life be thy chaplain; if thy own worthinesse invites thee, presume not to come; if the sorrowfull sense of thy own sinnes forbid thee, presume not to forbear: if thy faith be strong, it will confirme it; if weak, it will strengthen it: He only that wants faith is the forbidden guest.

XL.

WOULDST thou traffick with the best advantage, and crown thy vertues with the best return? Make the poor thy chapman, and thy factor: so shalt thou give trifles which thou couldst not keep, to receive treasure which thou canst not lose: There is no such merchant as the charitable man.

XLI.

FOLLOW not the multitude in the evill of sin, lest thou share with the multitude in the evill of punishment: the number of the offenders diminisheth not the quality of the offence: as the multitude of suitors drawes more favour to the suite, so the multitude of sinners drawes more punishment on the sin: the number of the faggots multiplies the fury of the fire.

XLII.

IF thou be angry with him that reproves thy sinne, thou secretly confessest his reproof to be just: if thou acknowledge his reproof to be just, thou secretly confessest thy anger to be unjust. He that is angry with the just reprovcr, kindles the fire of the just revenger.

XLIII.

DOE well while thou mayst, lest thou do evill when thou would not: he that takes not advantage of a good power, shall lose the benefit of a good will.

XLIV.

LET not mirth be thy profession, lest thou become a make-sport. He that hath but gain'd the title of a jester, let him assure himselfe, the fool is not farre off.

XLV.

IN every relative action, change conditions with thy brother; then aske thy conscience what thou wouldest be done to; being truly resolved, exchange again, and doe thou the like to him, and thy charity shall never erre: it is injustice to do, what without impatience thou canst not suffer.

XLVI.

LOVE thy neighbour for God's sake, and God for his owne sake, who created all things for thy sake, and redeemed thee for his mercy sake: if thy love have any other object, it is false love: if thy object have any other end, it is self-love.

XLVII.

LET thy conversation with men, be sober and sincere: let thy devotion to God be dutifull and decent: let the one be hearty, and not haughty: let the other be humble, and not homely: so live with men, as if God saw thee; so pray to God, as if men heard thee.

XLVIII.

GOD'S pleasure is the wind our actions ought to sayl by: man's will is the streame that tydes them up and down; if the wind blow not, thou mayst take the advantage of the tide; if it blow, no matter which way the streame runs; if with thee, thy voyage will be the shorter; if against thee, the sea will bee the rougher: it is safer to strive against the stream, than to sayle against the wind.

XLIX.

IF thou desire much rest, desire not too much: there is no lesse trouble in the preservation, than in the acquisition of abundance; Diogenes found more rest in his tub, than Alexander on his throne.

L.

WOULDST thou multiply thy riches? diminish them wisely: or wouldst thou make thy estate entire? divide it charitably: seeds that are scattered, encrease; but hoarded up, they perish.

LI.

HOW camest thou by thy honour? By mony: how camest thou by thy mony? By extortion: compare thy penny worth with the price, and tell me truly, how truly honourable thou art? It is an ill purchase that is encumbered with a curse, and that honour will be ruinous that is built on ruines.

LII.

IF thy brother hath privately offended thee, reprove him privately, and having lost himselfe in an injury, thou shalt find him in thy forgiveness: he that rebukes a private fault openly, betrayes it, rather than reproves it.

LIII.

WHAT thou desirest, inspect thoroughly before thou prosecute: cast one eye upon the

inconveniencies, as well as the other upon the conveniencies. Weigh the fulnesse of the barne with the charge of the plough : weigh honour with her burthen, and pleasure with her dangers ; so shalt thou undertake wisely what thou desirest ; or moderate thy desires in undertaking.

LIV.

IF thou owest thy whole selfe to thy God for thy creation, what hast thou left to pay for thy redemption, that was not so cheap as thy creation ? In thy creation, he gave thee thy selfe, and by thy selfe to him : in thy redemption hee gave himselfe to thee, and through him restored thee to thy selfe : thou art given and restor'd : now what owest thou unto thy God ? if thou hast paid all thy debts, give him the surplusage, and thou hast merited.

LV.

IN thy discourse take heed what thou speakest, to whom thou speakest, how thou speakest, and when thou speakest : what thou speakest, speak truly ; when thou speakest, speak wisely. A fool's heart is in his tongue ; but a wise man's tongue is in his heart.

LVI.

BEFORE thou act a theft, consider what thou art about to doe: if thou take it, thou lovest thy selfe; if thou keep it, thou disablest thy redemption; till thou restor'st it, thou canst not be restored; when it is restored, it must cost thee more paine, and sorrow, than ever it brought thee pleasure or profit. It is a great folly to please the palate with that which thou knowest must either be vomited, or thy death.

LVII.

SILENCE is the highest wisdom of a fool, and speech is the greatest triall of a wise man; if thou would'st be known a wise man, let thy words shew thee so; if thou doubt thy words, let thy silence feign thee so. It is not a greater point of wisdom to discover knowledge, than to hide ignorance.

LVIII.

THE clergy is a copy book, their life is the paper, whereof some is purer, some coarser: their doctrine is the copies, some written in plain hand, others in a flourishing hand, some in a text

hand, some in a Roman hand, others in a court hand, others in a bastard Roman : if the choise be in thy power, chuse a book that hath the finest paper, let it not bee too straight nor too loosely bound, but easie to lye open to every eye : follow not every copy, lest thou be good at none : among them all chuse one that shall be most legible and usefull, and fullest of instructions. But if the paper chance to have a blot, remember, the blot is no part of the copy.

LIX.

VERTUE is nothing but an act of loving that which is to be beloved, and that act is prudence, from whence not to be removed by constraint is fortitude ; not to be allur'd by enticements is temperance ; not to be diverted by pride is justice. The declining of this act is vice.

LX.

REBUKE thy servant's fault in private : publique reproof hardens his shame : if he be past a youth, strike him not : he is not fit for thy service, that after wise reproofes will either deserve thy strokes, or digest them.

LXI.

TAKE heed rather what thou receivest, than what thou givest; what thou givest leaves thee, what thou takest, sticks by thee: he that presents a gift buyes the receiver; he that takes a gift sells his liberty.

LXII.

THINGS temporall, are sweeter in the expectation: things eternall are sweeter in the fruition: the first shames thy hope, the second crownes it: it is a vain journey, whose end affords lesse pleasure than the way.

LXIII.

KNOW thy selfe that thou mayst fear God: know God, that thou mayst love him; in this, thou art initiated to wisdom; in that, perfected: the feare of God is the beginning of wisdom: the love of God is the fulfilling of the law.

LXIV.

IF thou hast providence to foresee a danger, let thy prudence rather prevent it, than feare it.

The feare of future evils, brings oftentimes a present mischief: whilst thou seekest to prevent it, practice to beare it. He is a wise man can avoyd an evill; he is a patient man that can endure it; but he is a valiant man can conquer it.

LXV.

IF thou hast the place of a magistrate, deserve it by thy justice, and dignifie it with thy mercy: take heed of early gifts: an open hand makes a blind eye: be not more apt to punish vice, than to encourage vertue. Be not too severe, lest thou be hated, nor too remisse, lest thou be sleighted: so execute justice, that thou mayst be loved: so execute mercy, that thou mayst be feared.

LXVI.

LET not thy table exceed the fourth part of thy revenue: let thy provision be solid, and not farre fetcht, fuller of substance than art: be wisely frugall in thy preparation, and freely cheerfull in thy entertainment: if thy guests be right, it is enough; if not, it is too much: too much is a vanity; enough is a feast.

LXVII.

LET thy apparell be decent, and suited to the quality of thy place and purse: too much punctualitie, and too much morositie, are the two poles of pride: be neither too early in the fashion, nor too long out of it, nor too precisely in it: what custome hath civiliz'd, is become decent, till then, ridiculous: where the eye is the jury, thy apparell is the evidence.

LXVIII.

IF thy words be too luxuriant, confine them, lest they confine thee: he that thinks he never can speake enough, may easily speake too much. A full tongue, and an empty braine, are seldome parted.

LXIX.

IN holding of an argument, be neither cholericke, nor too opinionate; the one distempers thy understanding; the other abuses thy judgement: above all things decline paradoxes and mysteries: thou shalt receive no honour, either in maintaining ranke falshoods, or medling with secret truths; as he that pleads against the truth, makes wit the

mother of his errour: so he that argues beyond warrant, makes wisdom the midwife of his folly.

LXX.

DETAINE not the wages from the poor man that hath earn'd it, lest God withhold thy wages from thee: if he complaine to thee, heare him, lest he complaine to Heaven, where he will be heard: if he hunger for thy sake, thou shalt not prosper for his sake. The poore man's penny is a plague in the rich man's purse.

LXXI.

BE not too cautious in discerning the fit objects of thy charity, lest a soule perish through thy discretion: what thou givest to mistaken want, shall returne a blessing to thy deceived heart: better in relieving idlenesse to commit an accidentall evill, than in neglecting misery to omit an essentiall good: better two drones be preserv'd, than one bee perish.

LXXII.

THEOLOGY is the empress of the world; mysteries are her privy councill; religion is

her clergy; the arts her nobility; philosophy her secretary: the graces her maids of honour; the morall vertues, the ladies of her bedchamber; peace is her chamberlaine; true joy, and endlesse pleasures are her courtiers; plenty her treasurer; poverty her exchequer; the temple is her court: if thou desire accesse to this great majesty, the way is by her courtiers; if thou hast no power there, the common way to the soveraigne is the secretary.

LXXIII.

IT is an evill knowledge to know the good thou shouldst embrace, unlesse thou likewise embrace the good thou knowest: the breath of divine knowledge, is the bellowes of divine love, and the flame of divine love, is the perfection of divine knowledge.

LXXIV.

IF thou desire rest unto thy soule, be just: he that doth no injury, fears not to suffer injury: the unjust mind is alwayes in labour: it either practises the evill it hath projected, or projects to avoid the evill it hath deserved.

LXXV.

ACCUSTOME thy palate to what is most usuall: he that delights in rarities, must often feed displeased, and sometimes lie at the mercy of a deare market: common food nourishes best, delicates please most: the sound stomacke preferres neither. What art thou the worse for the last yeare's plaine diet, or what now the better for thy last great feast?

LXXVI.

WHOEVER thou art, thou hast done more evill in one day, than thou canst expiate in six; and canst thou thinke the evill of six dayes, can require lesse than one? God hath made us rich in dayes, by allowing six, and himselfe poore by reserving but one; and shall we spare our owne flocke, and sheare his lambe? he that hath done nothing but what he can justifie in the six dayes, may play the seventh.

LXXVII.

HOPE and Feare, like Hippocrates' twins, should live and dye together: if hope depart from feare, it travels by security, and lodges in

presumption; if feare depart from hope, it travels to infidelitie, and innes in despaire, the one shuts up heaven, the other opens hell; the one makes thee insensible of God's frownes, the other, incapable of God's favours; and both teach God to be unmercifull, and thee to be most miserable.

LXXVIII.

CLOSE thine eare against him that shall open his mouth secretly against another: if thou receive not his words, they flye back, and wound the reporter: if thou receive them, they flee forward, and wound the receiver.

LXXIX.

IF thou wouldst preserve a sound body, use fasting and walking; if a healthfull soule, fasting and praying; walking exercises the body, praying exercises the soule, fasting cleanses both.

LXXX.

WOULDST thou not be thought a foole in another's conceit, be not wise in thine owne: he that trusts to his owne wisdom, proclaimes his owne folly: he is truly wise, and shall appeare so,

that hath folly enough to be thought not worldly wise, or wisdom enough to see his owne folly.

LXXXI.

DESIREST thou knowledge? know the end of thy desire: is it only to know? then it is curiosity: is it because thou mayst be knowne? then 'tis vanity: if because thou mayst edefie, it is charity: if because thou mayst be edefied, it is wisdom. That knowledge turnes to meere excrement, that hath not some heate of wisdom to digest it.

LXXXII.

WISDOM without innocency is knavery; innocency without wisdom is foolery: be therefore as wise as serpents, and innocent as doves: the subtilty of the serpent, instructs the innocency of the dove: the innocency of the dove, corrects the subtilty of the serpent: What God hath joyn'd together, let no man separate.

LXXXIII.

THE more thou imitatest the vertues of a Saint departed, the better thou celebratest that

Saint's day. God is not pleased with surfeting for his sake, who with his fasting so often pleased his God.

LXXXIV.

CHUSE not thy serviceable souldier out of soft apparell, lest he prove effeminate, nor out of a full purse, lest he grow timorous: they are more fit for action, that are fiery to gaine a fortune abroad, than they that have fortunes to lose at home. Expectation breeds spirit; fruition brings feare.

LXXXV.

GOD hath given to mankinde a common library, his creatures; and to every man a proper booke, himselfe, being an abridgement of all the others: if thou reade with understanding, it will make thee a great master of philosophy, and a true servant to the divine authour: if thou but barely reade, it will make thee thy owne wise man, and the authour's foole.

LXXXVI.

DOUBT is a weake childe lawfully begotten between an obstructed judgement, and a faire

understanding. Opinion is a bold bastard gotten betweene a strong fancie, and a weak judgement; it is lesse dishonourable to be ingenuously doubtfull, than rashly opinionate.

LXXXVII.

AS thou art a morall man, esteeme thy selfe not as thou art, but as thou art esteemed. As thou art a Christian, esteeme thy selfe as thou art, not as thou art esteemed; thy price in both rises and falls as the market goes. The market of a morall man is wild opinion. The market of a Christian is a good conscience.

LXXXVIII.

PROVIDENCE is an exercise of reason; experience an act of sense: by how much reason excels sense, by so much providence exceeds experience. Providence prevents that danger, which experience repents: providence is the rationall daughter of wisdom; experience the empiricall mistresse of fooles.

LXXXIX.

HATH fortune dealt thee ill cards? let wisdom make thee a good gamester: in a faire gale,

every foole may sayle; but wise behaviour in a storme commends the wisdom of a pilot; to bear adversity with an equall minde, is both the sign and glory of a brave spirit.

XC.

IF any speake ill of thee, flee home to thy owne conscience, and examine thy heart: if thou be guilty, it is a just correction; if not guilty, it is a faire instruction: make use of both, so shalt thou distill hony out of gall, and out of an open enemy, create a secret friend.

XCI.

AS the exercise of the body naturall is moderate recreation, so the exercise of the body politicke, is military discipline: by that the one is made more able; by this, the other is made more active: Where both are wanting, there wants no danger to the one, through a humorous superfluity, to the other, by a negligent security.

XCII.

GOD is above thee, beasts are beneath thee: acknowledge him that is above thee, and

thou shalt be acknowledg'd by them that are under thee: Whilst Daniel acknowledg'd God to be above him, the lions acknowledg'd Daniel to be above them.

XCIII.

TAKE heed whilst thou shewest wisdom in not speaking, thou betrayest not thy folly in too long silence: if thou art a foole, thy silence is wisdom; if a wise man, too long silence is folly. As too many words from a foole's mouth, give a wise man no leave to speake; so too long silence in a wise man, gives a foole the opportunity of speaking, and makes thee guilty of his folly.

XCIV.

CONSIDER what thou wert, what thou art, what thou shalt be: What is within thee, what is above thee, what is beneath thee, what is against thee: what was before thee, what shall be after thee; and this will bring to thy selfe humility, to thy neighbour charity, to the world contempt, to thy God obedience: Hee that knowes not himselfe positively, can not knowe himselfe relatively.

XCV.

THINKE not thy love to God merits God's love to thee: his acceptance of thy duty crowns his owne gifts in thee: Man's love to God is nothing but a faint reflection of God's love to man.

XCVI.

BE alwayes lesse willing to speake than to heare; what thou hearest, thou receivest; what thou speakest, thou givest. It is more glorious to give, more profitable to receive.

XCVII.

SEEST thou good dayes? prepare for evill times: No summer but hath his winter. He never reaped comfort in adversity, that sowed it not in prosperity.

XCVIII.

IF being a magistrate, thou connivest at vice, thou nourishest it; if thou sparest it, thou committest it: what is not, by thee, punisht in others, is made punishable in thee. He that

favours present evils, entayles them upon his posterity: he that excuses the guilty, condemnes the innocent.

XCIX.

TRUTH haunts no corners, seeks no by-ways: If thou professe it, do it openly: if thou seeke it, do it fairely: He deserves not to professe truth, that professes it fearefully: he deserves not to finde the truth, that seekes it fraudulently.

C.

IF thou desire to be wiser yet, think not thy selfe yet wise enough: and if thou desire to improve knowledge in thy selfe, despise not the instructions of another. He that instructs him that thinkes himselfe wise enough, hath a foole to his schollar: he that thinkes himselfe wise enough to instruct himselfe, hath a foole to his master.

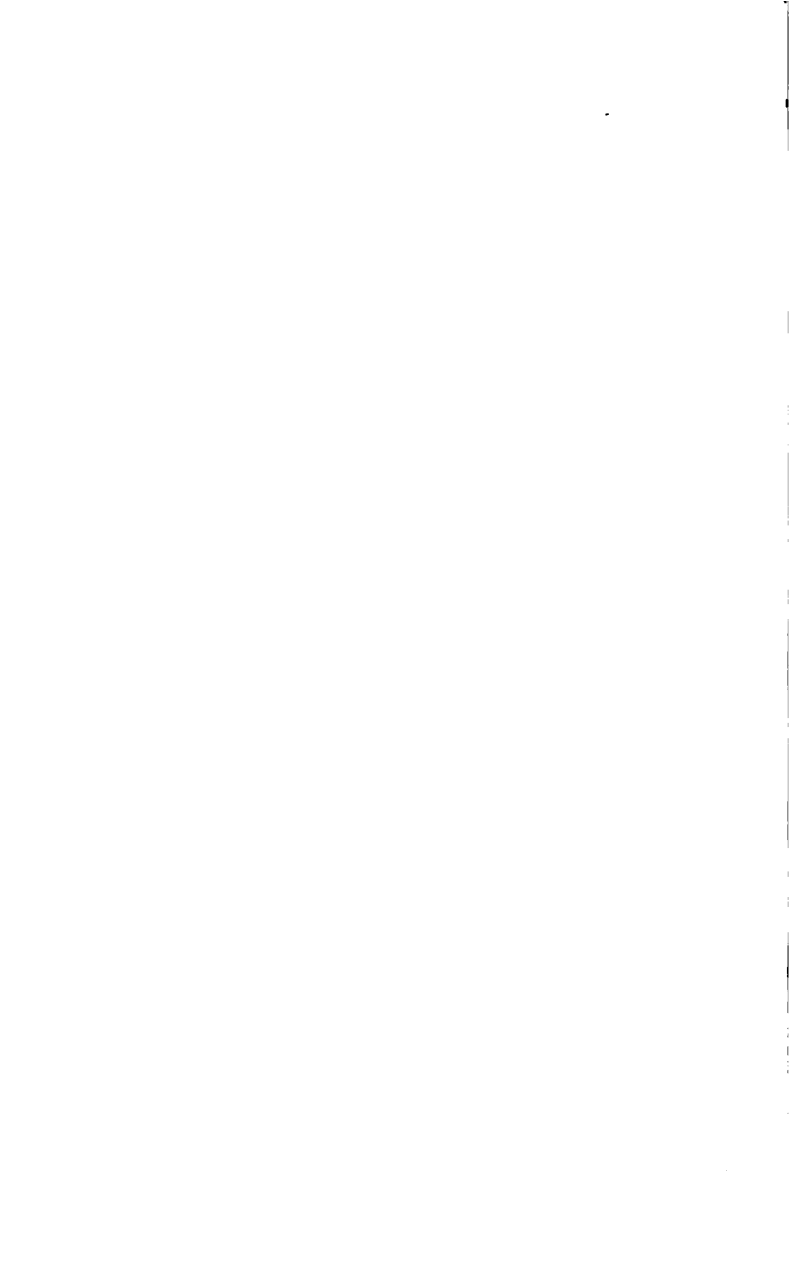




ENCHIRIDION.

THE FOURTH BOOK.







ENCHIRIDION.

CENT. IV.

I.

DEMEANE thy selfe more warily in thy study, than in the street. If thy publique actions have a hundred witnesses, thy private have a thousand. The multitude lookes but upon thy actions: thy conscience lookes into them: the multitude may chance to excuse thee, if not acquit thee; thy conscience will accuse thee, if not condemn thee.

II.

OF all vices take heed of drunkennesse; other vices are but fruits of disordered affections: this disorders, nay, banishes reason: other vices but impaire the soule, this demolishes her two chiefe faculties; the understanding, and the will: other

vices make their owne way; this makes way for all vices: hee that is a drunkard is qualified for all vice.

III.

IF thy sinne trouble thee, let that trouble comfort thee; as pleasure in the remembrance of sinne exasperates justice, so sorrow in the repentance of sinne mollifies mercy: it is lesse danger to commit the sin we delight in, than to delight in the sinne we have committed, and more joy is promised to repentance, than to innocency.

IV.

THE way to God is by thy selfe; the way to thy selfe is by thy owne corruptions: he that baulkes this way, erres; he that travels by the creatures, wanders. The motion of the heavens shall give thy soule no rest: the vertue of herbs shall not encrease thine. The height of all philosophy, both naturall and morall, is to know thy selfe, and the end of this knowledge is to know God.

V.

INFAMY is where it is received: if thou art a mudde-wall it will stick; if marble, it will rebound: if thou storme at it, it is thine: if thou contemne it, it is his.

VI.

IF thou desire magistracy, learne to forget thy selfe; if thou undertake it, bid thy selfe farewell; he that lookes upon a common cause with private eyes, lookes through false glasses. In the exercise of thy politique office, thou must forget both ethickes and oeconomickes. He that puts on a publique gowne, must put off a private person.

VII.

LET the words of a virgin, though in a good cause, and to as good purpose, be neither violent, many, nor first, nor last: it is lesse shame for a virgin to be lost in a blushing silence, than to be found in a bold eloquence.

VIII.

ART thou in plenty? give what thou wilt: art thou in poverty? give what thou canst: as

what is received, is received according to the manner of the receiver ; so what is given, is prized according to the measure of the giver : he is a good workman that makes as good worke as his matter will permit.

IX.

GOD is the Author of truth, the Devill the father of lies : if the telling of a truth shall endanger thy life, the author of truth will protect thee from the danger, or reward thee for thy damage. If the telling a lye may secure thy life, the father of lyes will beguile thee of thy gaines, or traduce the security. Better by losing of a life to save it, than by saving of a life to lose it. However, better thou perish than the truth.

X.

CONSIDER not so much what thou hast, as what others want : what thou hast, take heed thou lose not. What thou hast not, take heed thou covet not : if thou hast many above thee, turne thy eye upon those that are under thee : If thou hast no inferiours, have patience a while, and thou shalt have no superiours. The grave requires no marshall.

XI.

IF thou seest any thing in thy self, which may make thee proud, look a little further, and thou shalt find enough to humble thee; if thou be wise, view the peacock's feathers with his feet, and weigh thy best parts with thy imperfections. He that would rightly prize the man, must read his whole story.

XII.

LET not the sweetnesse of contemplation be so esteemed, that action be despised; Rachel was more faire, Lea more fruitfull: as contemplation is more delightfull, so is it more dangerous: Lot was upright in the city and wicked in the mountaine.

XIII.

IF thou hast but little, make it not lesse by murmuring: if thou hast enough, make it not too much by unthankfulness: He that is not thankfully contented with the least favour he hath received, hath made himselfe incapable of the least favour he can receive.

XIV.

WHAT thou hast taken unlawfully, restore speedily, for the sinne in taking it, is repeated every minute thou keepest it: if thou canst, restore it in kinde: if not, in value; if it may be, restore it to the party; if not, to God: the poore is God's receiver.

XV.

LET the fear of a danger be a spur to prevent it: Hee that feares otherwise, gives advantage to the danger: It is lesse folly not to endeavour the prevention of the evill thou fearest, than to feare the evill which thy endeavour cannot prevent.

XVI.

IF thou hast any excellence which is thine owne, thy tongue may glory in it without shame; but if thou hast received it, thy glory is but usurpation; and thy pride is but the prologue of thy shame: where vain-glory commands, there folly counsels; where pride rides, there shame lacquies.

XVII.

GOD hath ordained his creatures, not onely for necessity, but delight; since he hath carv'd thee with a bountifull hand, feare not to receive it with a liberall heart: he that gave thee water to allay thy thirst, gave thee wine to exhilarate thy heart. Restore him, for the one, necessity of thankes, returne him, for the other, the chearfulnesse of praise.

XVIII.

IF the wicked flourish and thou suffer, discourage not: they are fatted for destruction; thou art dieted for health; they have no other heaven but the hopes of a long earth; thou hast nothing on earth but the hopes of a quicke heaven: if there were no journies' end, the travell of a Christian were most comfortlesse.

XIX.

IMPE not thy wings with the churche's feathers, lest thou flie to thy owne ruine: impropriations are bold metaphors; which continued, are deadly allegories: one foot of land in capite, encumbers the whole estate: the eagle snatcht a coale from the altar, but it fired her nest.

XX.

LET that table which God hath pleased to give thee, please thee: he that made the vessel knows her burthen, and how to ballast her; he that made all things very good, cannot but doe all things very well; if thou be content with a little, thou hast enough: if thou complainest, thou hast too much.

XXI.

WOULDST thou discover the true worth of a man? behold him naked: distreasure him of his ill-got wealth, degrade him of his deare bought honour, disrobe him of his purple habit. Discard his pampered body; then looke upon his soule, and thou shalt finde how great he is. Naturall sweetnesse is never scented but in the absence of artificiall.

XXII.

IF thou art subject to any secret folly, blab it not, lest thou appear impudent; nor boast of it, lest thou seem insolent. Every man's vanity ought to be his greatest shame: and every man's folly ought to be his greatest secret.

XXIII.

IF thou be ignorant, endeavour to get knowledge, lest thou be beaten with stripes: if thou hast attained knowledge, put it in practice, lest thou be beaten with many stripes. Better not to know what we should practice, than not to practice what we know; and lesse danger dwels in unaffected ignorance, than unactive knowledge.

XXIV.

TAKE heed thou harbor not that vice called envy, lest another's happinesse be thy torment, and God's blessing become thy curse: vertue corrupted with vain-glory, turnes pride, pride poysoned with malice, becomes envy; joyne, therefore, humility with thy vertue, and pride shall have no footing, and envy shall finde no entrance.

XXV.

IF thy endeavour cannot prevent a vice, let thy repentance lament it: the more thou remembrest it without heart's griefe, the deeper it is rooted in thy heart: take heed it please thee not, especially in cold blood. Thy pleasure in it makes it fruitfull, and her fruit is thy destruction.

XXVI.

THE two knowledges, of God, and thy selfe, are the high way to thy salvation; that breeds in thee a filiall love; this a filiall feare. The ignorance of thy selfe is the beginning of all sinne; and the ignorance of God is the perfection of all evill.

XXVII.

RATHER do nothing to the purpose, than be idle, that the Devill may finde thee doing: the bird that sits is easily shot, when fliers scape the fowler: idlenesse is the dead sea that swallowes all vertues, and the selfe-made sepulcher of a living man: the idle man is the devil's hireling; whose livery is rags, whose diet and wages are famine, and diseases.

XXVIII.

BE not so madde as to alter that countenance which thy Creatour made thee: remember it was the worke of his hands; if it be bad, how darest thou mend it? if it be good, why dost thou mend it? art thou ashamed of his worke, and proud of thy owne? he made thy face to be knowne by,

why desirest thou to be knowne by another : it is a shame to adulterate modesty, but more to adulterate nature. Lay by thy art, and blush not to appeare, what he blushes not to make thee. It is better to be his picture than thy owne.

XXIX.

LET the ground of all thy religious actions be obedience : examine not why it is commanded, but observe it, because it is commanded. True obedience neither procrastinates, nor questions.

XXX.

IF thou would buy an inheritance in Heaven, advise not with thy purse, lest in the meane while thou lose thy purchase : the widow bought as much for two mites, as Zaccheus did for halfe his estate : the price of that purchase is what thou hast, and is not lost for, what thou hast not, if thou desire to have it.

XXXI.

WITH the same height of desire thou hast sinned, with the like depth of sorrow thou must repent : thou that hast sinned to-day, deferre

not thy repentance till to-morrow: he that hath promised pardon to thy repentance, hath not promised life till thou repent.

XXXII.

TAKE heed how thou receivest praise from men: from good men neither avoid it, nor glory in it. From evill men, neither desire it, nor expect it: to be praised of them that are evill, or for that which is evill, is equall dishonour: he is happy in his worth, who is praised by the good, and imitated by the bad.

XXXIII.

PROPORTION thy charity to the strength of thy estate, lest God proportion thy estate to the weakenesse of thy charity: let the lips of the poore be the trumpet of thy gift, lest in seeking applause, thou lose thy reward. Nothing is more pleasing to God, than an open hand and a close mouth.

XXXIV.

DOST thou want things necessary? grumble not: perchance it was a necessary thing

thou shouldst want: endeavour lawfully to supply it; if God blesse not thy endeavour, blesse him that knoweth what is fittest for thee. Thou art God's patient: prescribe not thy physitian.

XXXV.

IF another's death, or thy own, depend upon thy confession, if thou canst, say nothing: if thou must, say the truth: it is better thou lose thy life, than God his honour: it is as easie for him to give thee life, being condemned, as repentance, having sinned: it is more wisdom to yeeld thy body, than hazard thy soule.

XXXVI.

CLOATH not thy language, either with obscurity, or affectation: in the one thou discoverest too much darkness, in the other, too much lightness: he that speaks from the understanding to the understanding, is the best interpreter.

XXXVII.

IF thou expect death as a friend, prepare to entertaine it: if thou expect death as an enemy, prepare to overcome it: death has no advantage, but when it comes a stranger.

XXXVIII.

FEARE nothing, but what thy industry may prevent: be confident of nothing but what fortune cannot defeat: it is no lesse folly to feare what is impossible to be avoided, than to be secure when there is a possibility to be deprived.

XXXIX.

LET not the necessity of God's decree discourage thee to pray, or dishearten thy prayers; doe thou thy duty, and God will doe his pleasure: if thy prayers make not him sound that is sicke, they will returne, and confirme thy health that art sound: if the end of thy prayer be to obtain thy request, thou confinest him that is infinite: if thou hast done well, because thou wert commanded, thou hast thy reward in that thou hast obeyed. God's pleasure is the end of our prayers.

XL.

MARRY not too young; and when thou art too old, marry not, lest thou be fond in the one, or thou dote in the other, and repent for both: let thy liking ripen before thou love: let thy love advise before thou choose; and let thy choice be

fixt before thou marry. Remember that the whole happinesse or unhappinesse of thy life depends upon this one act. Remember nothing but death can dissolve this knot. He that weds in haste, repents oftentimes by leisure : and he that repents him of his owne act, either is or was a foole by confession.

XLI.

IF God hath sent thee a crosse, take it up and follow him : use it wisely, lest it be unprofitable ; beare it patiently, lest it be intolerable : behold in it God's anger against sinne, and his love towards thee ; in punishing the one, and chastening the other : if it be light, sleight it not ; if heavy, murmur not : not to be sensible of a judgement, is the symptome of a hardned heart ; and to be displeased at his pleasure, is a signe of a rebellious will.

XLII.

IF thou desire to be magnanimous, undertake nothing rashly, and feare nothing thou undertakest : feare nothing but infamy ; dare any thing but injury ; the measure of magnanimity, is neither to be rash, nor timorous.

XLIII.

PRACTICE in health to beare sicknesse, and endeavour in the strength of thy life to entertaine death: he that hath a will to die, not having power to live, shewes necessity, not vertue: it is the glory of a brave mind, to embrace pangs in the very armes of pleasure: what name of vertue merits he, that goes when he is driven!

XLIV.

BE not too punctuall in taking place: if he be thy superiour, it is his due; if thy inferiour, it is his dishonour: it is thou must honour thy place; thy place, not thee. It is a poor reward of worth that consists in a right hand, or a brick-wall.

XLV.

PRAY often, because thou sinnest alwayes: repent quickly, lest thou die suddenly. He that repents it, because he wants power to act it, repents not of a sin, till he forsakes not: he that wants power to actuate his sin, hath not forsaken his sin, but his sin him.

XLVI.

MAKE philosophy thy journey, theology thy journeye's end : philosophy is a pleasant way, but dangerous to him that either tires or retires : in this journey, it is safe neither to loyter, nor to rest, till thou hast attained thy journeye's end : he that sits downe a philosopher, rises up an atheist.

XLVII.

FEARE not to sinne, for God's sake, but thy owne : thy sinne overthrowes not his glory, but thy good : He gaines his glory, not only from the salvation of the repentant, but also from the confusion of the rebellious : there be vessels for honour, and vessels for dishonour, but both for his honour. God is not grieved for the glory he shall lose for thy improvidence, but for the horror thou shalt finde for thy impenitence.

XLVIII.

INSULT not over misery, nor deride infirmity, nor despise deformity. The first shews thy inhumanity : the second, thy folly ; the third, thy pride : He that made him miserable, made thee happy to lament him : He that made him weake,

made thee strong to support him : he that made him deformed, gave thee favour to be humbled : he that is not sensible of another's unhappinesse, is a living stone ; but he that makes misery the object of his triumph, is an incarnate devill.

XLIX.

MAKE thy recreations servants to thy businesses, lest thou become slave to thy recreations : when thou goest up into the mountaine, leave this servant in the valley : when thou goest to the city, leave him in the suburbs. And remember, the servant must not be greater than his master.

L.

PRAISE no man too liberally before his face, nor censure him too lavishly behind his backe, the one savours of flattery ; the other, of malice, and both are reprehensible : the true way to advance another's vertue, is to follow it ; and the best meanes to cry downe another's vice, is to decline it.

LI.

IF thy Prince command a lawfull act, give him all active obedience: if he command an unlawfull act, give him passive obedience. What thy well-grounded conscience will suffer, doe chearfully without repining; where thou mayst not do lawfully, suffer courageously without rebellion: thy life and livelihood is thy Prince's, thy conscience is thy owne.

LII.

IF thou givest, to receive the like, it is exchange: if to receive more, it is covetousnesse: if to receive thanks, it is vanity: if to be seen, it is vain-glory; if to corrupt, it is bribery; if for example, it is formality; if for compassion, it is charity; if because thou art commanded, it is obedience. The affection in doing the work, gives a name to the work done.

LIII.

FEAR death, but be not afraid of death. To feare it, whets thy expectation: to be afraid of it, duls thy preparation: if thou canst endure it, it is but a sleight pain; if not, it is but a short

pain : to fear death is the way to live long ; to be afraid of death, is to be long a dying.

LIV.

IF thou desire the love of God and man, be humble ; for the proud heart, as it loves none but itself, so it is beloved of none, but by itself : the voice of humility is God's musick, and the silence of humility is God's rhetorick. Humility enforces, where neither vertue nor strength can prevaile, nor reason.

LV.

LOOK upon thy burning taper, and there see the embleme of thy life : the flame is thy soule, the wax, thy body, and is commonly a span long ; the wax, (if never so well tempered) can but last his length ; and who can lengthen it ? If ill tempered, it shall waste the faster, yet last his length ; an open window shall hasten either ; an extinguisher shall put out both : husband them the best thou canst, thou canst not lengthen them beyond their date : leave them to the injury of the winde, or to the mercy of a wastefull hand, thou hastenest them, but still they burn their length : but puffe them out, and thou hast shortned them,

and stopt their passage, which else had brought them to their appointed end. Bodies according to their constitutions, stronger or weaker, according to the equality or inequality of their elements, have their dates, and may be preserv'd from shortning, but not lengthened. Neglect may waste them, ill diet may hasten them unto their journie's end, yet they have lived their length; a violent hand may interrupt them: a sudden death may stop them, and they are shortned. It lies in the power of man, either permissively to hasten, or actively to shorten, but not to lengthen or extend the limits of his naturall life. He only, (if any) hath the art to lengthen out his taper, that puts it to the best advantage.

LVI.

DEMEAN thy selfe in the presence of thy Prince, with reverence and chearfulnessse. That, without this, is too much sadness; this, without that, is too much boldnesse: let thy wisdome endeavour to gain his opinion, and labour to make thy loyalty his confidence: let him not find thee false in words, unjust in thy actions, unseasonable in thy suits, nor carelesse in his service: crosse not his passion, question not his pleasures, presse not into his secrets; pry not into his prerogative: dis-

please him not, lest he be angry ; appeare not displeased, lest he be jealous : the anger of a King is implacable : the jealousy of a Prince is incurable.

LVII.

GIVE thy heart to thy Creator, and reverence to thy superiors : give diligence to thy calling, and eare to good counsell : give almes to the poor, and the glory to God : forgive him that ignorantly offends thee, and him that having wittingly offended thee, seeks thee. Forgive him that hath forcibly abused thee, and him that hath fraudulently betrayed thee : forgive all thine enemies, but least of all, thy selfe : give, and it shall be given thee ; forgive, and it shall be forgiven thee ; the sum of all Christianity is, give, and forgive.

LVIII.

BEE not too great a niggard in the commendations of him that professes thy own quality : if he deserve thy praise, thou hast discovered thy judgement ; if not, thy modesty : honour either returns, or reflects to the giver.

LIX.

IF thy desire to raise thy fortunes, encourage thy delights to the casts of fortune, be wise betimes, lest thou repent too late; what thou gettest, thou gainest by abused providence; what thou lovest, thou lovest by abused patience; what thou winnest is prodigally spent; what thou lovest is prodigally lost: it is an evill trade that prodigality drives: and a bad voyage where the pilot is blind.

LX.

BEE very wary for whom thou becomest security, and for no more than thou art able to discharge, if thou lovest thy liberty. The borrower is a slave to the lender: the security is a slave to both: whilst the borrower and lender are both eased, the security beares both their burthens: he is a wise security that secures himselfe.

LXI.

LOOK upon thy affliction as thou doest upon thy physick: both imply a disease, and both are applyed for a cure, that, of the body, this of the soule: if they work, they promise health: if not,

they threaten death: he is not happy that is not afflicted, but he that findes happinesse by his affliction.

LXII.


IF the knowledge of good whet thy desire to good, it is a happy knowledge: if by thy ignorance of evill, thou art surprized with evill, it is an unhappy ignorance. Happy is he that hath so much knowledge of good, as to desire it, and but so much knowledge of evill, as to feare it.

LXIII.

WHEN the flesh presents thee with delights, then present thy selfe with dangers: where the world possesses thee with vain hopes, there possesse thy selfe with true feare: when the divell brings thee oyle, bring thou vinegar. The way to be safe is never to be secure.

LXIV.

IF thy brother hath offended thee, forgive him freely, and be reconciled: to doe evill for evill, is human corruption: to doe good for good is civill retribution: to doe good for evill is Christian perfection: the act of forgiveness is God's precept: the manner of forgiveness is God's president.



LXV.

REVERENCE the writings of holy men, but lodge not thy faith upon them, because but men: they are good pooles, but no fountaines. Build on Paul himselfe no longer than he builds on Christ: if Peter renounce his master, renounce Peter. The word of man may convince reason; but the word of God alone can compell conscience.

LXVI.

IN civill things follow the most; in matters of religion, the fewest; in all things follow the best: so shall thy wayes bee pleasing to God; so shall thy behaviour be plausible with men.

LXVII.

IF any losse or misery hath befallne to thy brother, dissemble it to thyself: and what counsell thou givest him, register carefully; and when the case is thine, follow it: so shall thy owne reason convince thy passion, or thy passion confesse her own unreasonableness.

LXVIII.

WHEN thou goest about to change thy morall liberty into a Christian servitude, prepare thy selfe to be the world's laughing-stock : if thou overcome her scoffs, thou shalt have double honor ; if overcome, double shame : he is unworthy of a good master, that is ashamed of a bad livery.

LXIX.

LET not the falling of a salt, or the crossing of a hare, or the crying of a cricket, trouble thee. They portend no evill, but what thou fearest : he is ill acquainted with himselfe, that knowes not his own fortunes more than they. If evill follow it, it is the punishment of thy superstition ; not the fulfilling of their portent : all things are lucky to thee, if thou wilt ; nothing but is ominous to the superstitious.

LXX.

SO behave thy self in thy course of life, as at a banquet. Take what is offer'd with modest thankfulnessse : and expect what is not as yet offer'd with hopefull patience : let not thy rude appetite presse thee ; nor a sleight carefulnesse indispose

thee; nor a sullen discontent deject thee. Who desires more than enough, hath too much: and he that is satisfied with a little, hath no lesse than enough: *Bene est cui Deus obtulit parca, quod satis est, manu.*

LXXI.

IS thy child dead? he is restored, not lost: is thy treasure stolne? it is not lost, it is restored: he is an ill debtor, that counts repayment losse. But it was an evill chance that took thy child, and a wicked hand that stole thy treasure: what is that to thee? it matters not by whom he requires the things from whom he lent them: what goods are ours by loan, are not lost when willingly restored, but when unworthily received.

LXXII.

CENSURE no man, detract from no man: praise no man before his face; traduce no man behinde his back. Boast not thy selfe abroad, nor flatter thy selfe at home: if any thing crosse thee, accuse thy self; if any one extoll thee, humble thy selfe: honour those that instruct thee, and be thankfull to those that reprehend thee. Let all thy desires be subjected to reason, and let thy reason

be corrected by religion. Weigh thy selfe by thy own ballances, and trust not the voice of wild opinion: observe thy selfe as thy greatest enemy, so shalt thou become thy greatest friend.

LXXIII.

ENDEAVOUR to make thy discourse such, as may administer profit to thy selfe; or standers by, thou incurre the danger of an idle word: above all subjects, avoid those which are scurrilous, and obscene; tales that are impertinent, and improbable, and dreams.

LXXIV.

IF God hath blest thee with a son, blesse thou that son with a lawfull calling: chuse such employment, as may stand with his fancie, and thy judgement: his country claymes his ability toward the building of her honour. If he cannot bring a cedar, let him bring a shrub. Hee that brings nothing usurps his life, and robs his country of a servant.

LXXV.

AT the first entrance into thy estate, keep a low saile: thou mayst rise with honour;

thou canst not decline without shame: he that begins as his father ended, shall end as his father begun.

LXXVI.

IF any obscene tale should chance to slip into thine ears, among the varieties of discourse, (if opportunity admit) reprove it: if otherwise, let thy silence, or change of countenance, interpret thy dislike; the smiling ear is bawd to the lascivious tongue.

LXXVII.

BEE more circumspect over the works of thy braine, than the actions of thy body: these have infirmity to plead for them; but they must stand upon their own bottomes: these are but the objects of few; they of all: these will have equals to defend them; they have inferiors to envie them; superiors, to deride them; all to censure them: it is no lesse danger for these to be proclaimed at Paul's Crosse, than for them to be protested in Paul's church-yard.

LXXVIII.

USE common-place books, or collections, as indexes to light thee to the authours, lest

thou be abused : he that takes learning upon trust, makes him a faire cup-board with another's plate. He is an ill-advised purchaser, whose title depends more on witnesses than evidences.

LXXIX.

IF thou desire to make the best advantage of the muses, either by reading, to benefit thy selfe, or by writing, others, keep a peacefull soul in a temperate body : a full belly makes a dull brain ; and a turbulent spirit, a distracted judgement : the muses starve in a cook's shop, and a lawyer's study.

LXXX.

WHEN thou communicatest thy selfe by letters, heighten or depresse thy stile according to the quality of the party and businesse ; that which thy tongue would present to any, if present, let thy pen represent to him, absent : the tongue is the minde's interpreter, and the pen is the tongue's secretary.

LXXXI.

KEEP thy soule in exercise, lest her faculties rust for want of motion : to eat, sleepe, or

sport too long stops the naturall course of her naturall actions: to dwell too long in the employments of the body, is both the cause and signe of a dull spirit.

LXXXII.

BE very circumspect to whose tuition thou committest thy childe: every good scholar is not a good master. He must be a man of invincible patience, and singular observation: he must study children that will teach them well, and reason must rule him that would rule wisely: he must not take advantage of an ignorant father, nor give too much ear to an indulgent grandmother: the common good must outweigh his private gaines, and his credit must out-bid gratuities: he must be diligent, and sober, not too familiar, nor too reserved, neither amorous nor phantasticke; just, without fiercenesse; mercifull, without fondnesse: if such a one thou meet with, thou hast found a treasure, which, if thou knowest how to value, is invaluable.

LXXXIII.

LET not thy laughter handsell thy owne jest, lest whilst thou laugh at it, others laugh at thee: neither tell it often to the same hearers, lest

thou be thought forgetfull, or barren. There is no sweetnesse in a cabage twice sod, or a tale twice told.

LXXXIV.

IF opinion hath lighted the lampe of thy name, endeavour to encourage it with thy owne oyle, lest it go out and stinke: the chronicall disease of popularity is shame: if thou be once up, beware: from fame to infamy is a beaten roade.

LXXXV.

CLEANSE thy morning soule with private and due devotions; till then admit no businesse: the first-borne of thy thoughts are God's, and not thine, but by sacriledge: thinke thy selfe not ready till thou hast praised him, and he will be alwayes ready to blesse thee.

LXXXVI.

IN all thy actions thinke God sees thee; and in all his actions labour to see him; that will make thee fear him; this will move thee to love him; the feare of God is the beginning of knowledge, and the knowledge of God is the perfection of love.

LXXXVII.

LET not the expectation of a reversion entice thy heart to the wish of the possessour's death, lest a judgement meet thee in thy expectation, or a curse overtake thee in thy fruition: every wish makes thee a murtherer, and moves God to be an accessary; God often lengthens the life of the possessour with the dayes of the expectour.

LXXXVIII.

PRIZE not thy selfe by what thou hast, but by what thou art; hee that values a jewell by her golden frame, or a book by her silver clasps, or a man by his vast estate, erres: if thou art not worth more than the world can make thee, thy Redeemer had a bad pennyworth, or thou an uncurious Redeemer.

LXXXIX.

LET not thy father's, nor the father's, nor the Church thy mother's beleefe, be the ground of thine: the Scripture lies open to the humble heart, but lockt against the proud inquisitour, he that beleeves with an implicite faith is a meer empericke in religion.

XC.

OF all sinnes, take greatest heed of that which thou hast last, and most repented of : he that was last thrust out of doores, is the next readiest to croud in againe : and he that thou hast sorest baffled, is likeliest to call more helpe for a revenge : it is requisite for him that hath cast one devill out, to keep strong hold lest seven return.

XCI.

IN the meditation of divine mysteries, keep thy heart humble ; and thy thoughts holy : let philosophy not be asham'd to be confuted, nor logick blush to be confounded ; what thou canst not prove, approve ; what thou canst not comprehend, beleeeve ; and what thou canst beleeeve, admire ; so shall thy ignorance be satisfied in thy faith, and thy doubts swallowed up with wonders : the best way to see day-light, is to put out thy candle.

XCII.

IF opinion hath cried thy name up, let thy modesty cry thy heart down, lest thou deceive it ; or it thee : there is no lesse danger in a great name than a bad ; and no lesse honor in deserving of praise, than in the enduring it.

XCIII.

USE the holy Scriptures with all reverence ; let not thy wanton fancy carve it out in jests, nor thy sinfull wit make it an advocate to thy sin : it is a subject for thy faith, not fancy ; where wit and blasphemy is one trade, the understanding is bankrupt.

XCIV.

DOST thou complaine that God hath forsaken thee ? it is thou that hast forsaken him : 'tis thou that art mutable : in him there is no shadow of change, in his light is life ; if thy will drive thee into a dungeon, thou makest thy own darknesse, and in that darknesse dwels thy death ; from whence, if he redeem thee, he is mercifull : if not, he is just ; in both, he receives glory.

XCV.

MAKE use of time, if thou lov'st eternity : know, yesterday cannot be recalled, to morrow cannot be assured : to day is only thine ; which if thou procrastinate, thou lovest ; which lost, is lost for ever : *one to day is worth two to morrows.*

XCVI.

IF thou be strong enough to encounter with the times, keep thy station ; if not, shift a foot to gain advantage of the times. He that acts a begger to prevent a thiefe, is neer the poorer ; it is a great part of wisdom, sometimes to seem a fool.

XCVII.

IF thou intend thy writings for the publique view, lard them not too much with the choice lines of another author, lest thou lose thy own gravity : what thou hast read and digested being delivered in thy owne stile becomes thine : it is more decent to weare a plaine suit of one entire cloth, than a gaudy garment checquered with divers richer fragments.

XCVIII.

IF God hath blest thee with inheritance, and children to inherit, trust not the staffe of thy family to the hands of one. Make not many beggers in the building up of one great heir, lest if he miscarry through a prodigall will, the rest sink through a hard necessity. God's allowance is a double portion : when high blood and generous

breeding breake their fast in plenty, and dine in poverty, they often sup in infamy: if thou deny them faulcon's wings to prey on fowl, give them kite's stomachs to seize on garbage.

XCIX.

BE very vigilant over thy childe in the April of his understanding, lest the frosts of May nippe his blossomes. While he is a tender twig, streighten him; whilst he is a new vessel, season him; such as thou makest him, such commonly thou shalt finde him. Let his first lesson be obedience, and the second shall be what thou wilt. Give him education in good letters, to the utmost of thy ability, and his capacity. Season his youth with the love of his Creatour, and make the feare of his God the beginning of his knowledge: if he have an active spirit, rather rectifie than curbe it; but reckon idlenesse among his chiefest faults. Above all things, keep him from vain, lascivious and amorous pamphlets, as the *primmers* of all vice. As his judgement ripens, observe his inclination, and tender him a calling, that shall not crosse it: forced marriages and callings seldome prosper; shew him both the *mow*, and the *plough*; and prepare him as well for the danger of the skirmish, as possesse him with the honour of the

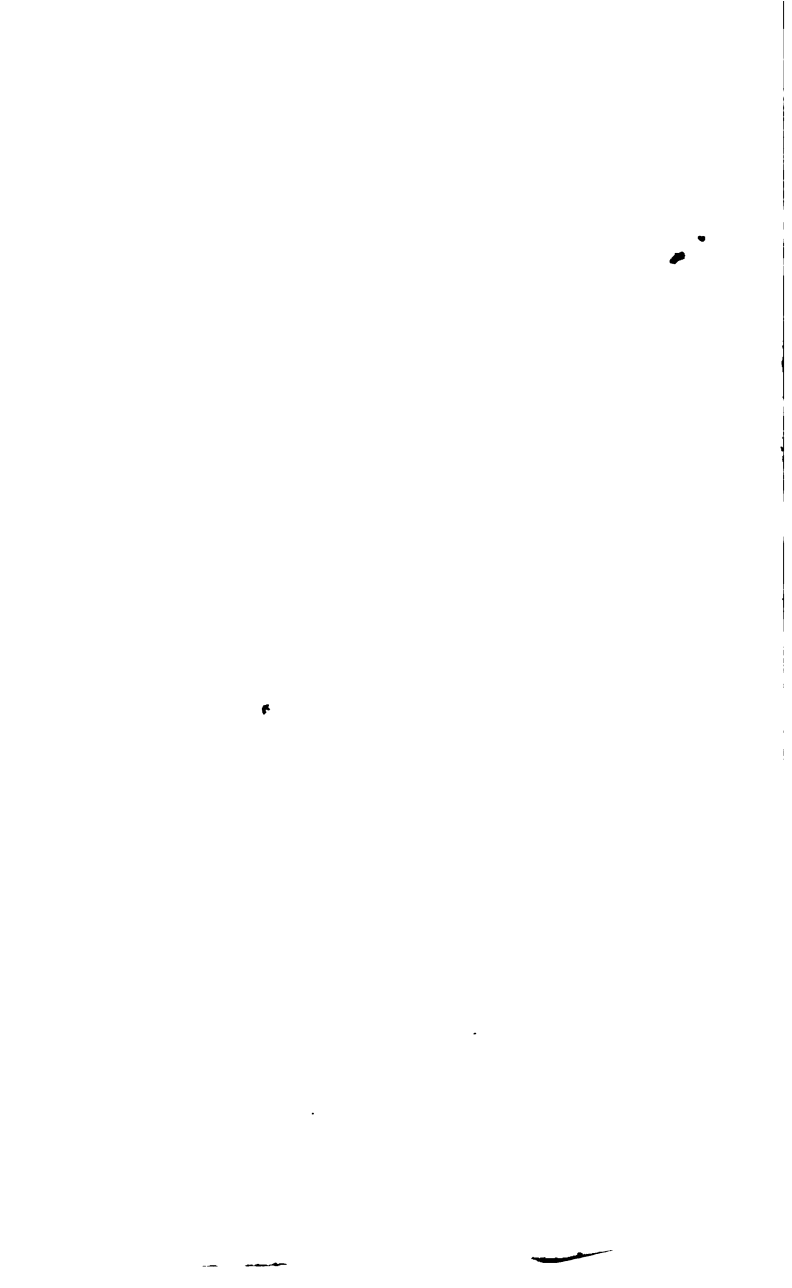
prize. If he chuse the profession of a schollar, advise him to study the most profitable arts: poetry, and the mathematicks, take up too great a latitude of the soule, and moderately used, are good recreations, but bad callings, being nothing but their owne reward: if he chuse the profession of a souldier, let him know, withall, honour must be his greatest wages, and his enemies his surest paymaster. Prepare him against the danger of a warre, and advise him of the greater mischiefes of a garrison; let him avoid debauchnesse and duels to the utmost of his power, and remember he is not his owne man, and (being his countrie's servant) hath no estate in his owne life. If he chuse a trade, teach him to forget his father's house, and his mother's wing: advise him to be conscionable, carefull, and constant: this done, thou hast done thy part, leave the rest to providence, and thou hast done it well.

C.

CONVEY thy love to thy friend, as an arrow to the marke, to stick there, not as a ball against the wall, to rebound back to thee: that friendship will not continue to the end, that is begun for an end.

MEDITATION is the life of the soul ;
action is the soule of meditation ; honour
is the reward of action : so meditate, that thou
mayst do ; so do, that thou mayst purchase honour :
for which purchase, give God the glory.

THE END.





INDEX.



- Commission, i. 83
 Common-place Books, iv. 78
 Company, ii. 29
 Complaint, iv. 94
 Composition, i. 13
 Confession, ii. 76; iv. 35
 Confidence, i. 94
 Conquest, i. 3, 36
 Conscience, iii. 90
 Conspiracy, i. 19
 Content, iv. 13, 20
 Contentedness, iv. 10
 Conversation, iii. 47
 Copy Book, iii. 58
 Correspondency, i. 21
 Counsellors, i. 24, 60
 Courage, i. 43
 Covetousness, i. 90
 Cross, iv. 41
 Custom, i. 35; ii. 65

 Danger, iii. 64
 Daughter, ii. 56
 Death, ii. 84, 100; iv. 37, 53
 Debt, i. 64
 Delay, i. 68
 Deliberation, i. 16
 Demeanour, i. 15; iv. 1, 56
 Deserts, i. 92
 Design, i. 41
 Devotion, iv. 85
 Discontents, i. 67
 Discourse, iii. 5, 55; iv. 73
 Discovery, i. 31
 Disposition, i. 29
 Doubt and Opinion, iii. 86
 Drunkenness, iii. 14; iv. 2

 Encouragement, i. 71
 Enemy, ii. 68
 Envy, iv. 24
 Esteem, iii. 87
 Estimation, iv. 88
 Eucharist, iii. 39
 Evil, ii. 40, 78
 Exaction, i. 28
 Example, iv. 66
 Exercise, iii. 91; iv. 81
 Experiments, i. 26
 Exuls, i. 50

 Faith, ii. 11, 59
 Familiars, iii. 27
 Fancy, ii. 15
 Fast, ii. 89
 Fasting, iii. 79
 Fear, iv. 15, 38
 Festival, iii. 83
 Folly, iv. 22
 Foolish confidence, i. 38
 Forgiveness, iv. 64
 Forreign humours, i. 85
 Forreign inclination, i. 99
 Forreign King, i. 66
 Fortress, i. 30, 62
 Friend, ii. 52; iv. 100

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p> Friendship, ii. 26
 Frugality, iv. 75

 Gaming, iv. 59
 Gift, ii. 63 ; iii. 61 ; iv. 52
 Give and forgive, iv. 57
 Giver, ii. 85 ; iv. 8
 Glory, iv. 47
 God, ii. 28, 30 ; iii. 63, 92 ;
 iv. 86
 Grace, ii. 65

 Happiness, ii. 83
 Harlot, iii. 26
 Hearts of Subjects, i. 42
 Heaven, ii. 99 ; iv. 30
 Heir, iii. 28 ; iv. 98
 Hierarchy, i. 61
 Honour, ii. 21, 47, 72, 82 ;
 iii. 51
 Hope, iii. 62
 Hope and Fear, iii. 77
 Humane Writings, iv. 65
 Humiliation, iv. 11
 Humility, iv. 54
 Hunting, i. 80

 Ideot, iii. 16
 Idleness, i. 22
 Idleness, iv. 27
 Ignorance, ii. 8, 92 ; iv.
 23
 Impropriations, iv. 19
 Infancy, iv. 5
 Innocence and Wisdom,
 iii. 82 </p> | <p> Intention, iii. 36
 Invasion, i. 2

 Jest, iv. 83
 Journey, iii. 30
 Justice, iii. 74
 Just War, i. 20

 Knowledge, iii. 73, 81 ;
 iv. 4, 26, 62

 Language, iv. 36
 Last Sin, iv. 90
 Laughter, iii. 3
 Law and Physick, iii. 19
 League, i. 76
 Letters, iv. 80
 Liberality, i. 17
 Library, iii. 85
 Loss, ii. 53
 Losse, iv. 67, 71
 Love, ii. 7, 14 ; iii. 46, 95
 Love and Fear, i. 95
 Luxury, ii. 74
 Lyer, iii. 4

 Magistrate, iii. 65, 88
 Magistracy, iv. 6
 Magnanimity, iv. 42
 Man, iv. 21
 Manufacture, i. 47
 Marriage, iv. 40
 Master and Servant, iii.
 10
 Mercy, iii. 23 </p> |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

- Merit, iii. 54
 Mirth, iii. 44
 Misery, iv. 48
 Misteries, ii. 90
 Mixt Government, i. 7
 Moderation, ii. 73
 Money, i. 10; ii. 10, 55;
 iii. 31
 Mother, ii. 95
 Multitude, iii. 41
 Mysteries, iii. 20; iv. 91

 Name, iv. 92
 Necessity, i. 69
 Neutrality, i. 23
 New Gentry, i. 77
 News, ii. 51
 Nobility, i. 25, 58

 Obedience, iv. 29
 Obloquy, iii. 17
 Obsceneness, iv. 76
 Opinion, i. 75; iv. 84
 Oppression, ii. 61
 Order and Fury, i. 93

 Pains, iii. 1
 Paint, iii. 75
 Painting, iv. 28
 Passion, ii. 32, 46
 Passions, ii. 39
 Patience, iii. 34
 Peace, i. 40, 63
 Philosophy, iv. 46
 Piety and Policy, i. 1

 Pillars of State, i. 46
 Place, iv. 44
 Pleasing, ii. 6
 Pleasures, i. 56
 Poor, iii. 15, 21
 Popular Sects, i. 84
 Popularity, ii. 41
 Possession, ii. 20
 Practise, iv. 43
 Praise, iv. 32
 Praise and Censure, iv. 50
 Prayer, ii. 62; iv. 39
 Prevention, i. 52
 Pride, ii. 9, 96
 Priest, iii. 24
 Promise, ii. 1
 Prosperity, ii. 33, 57
 Providence and Experi-
 ence, iii. 88
 Puritan, ii. 91

 Quo Warranto, i. 100

 Reason, ii. 19, 22
 Rebel, i. 4
 Recreation, ii. 80; iv. 49
 Redemption, ii. 75
 Reformation, i. 39
 Religion, i. 48, 57: ii. 31
 Repentance, iii. 25; iv.
 31, 45
 Reproof, iii. 42, 52
 Repute, i. 97
 Reputation, iv. 25
 Resolution, i. 55; iii. 35

- Rest, iii. 49
 Reversion, iv. 87
 Rewards and Punishments, i. 14
 Riches, ii. 17; iii. 50
 Rules, iv. 72

 Sabbath, iii. 76
 Safety, iv. 63
 Saviour, iii. 6
 Scandal, i. 44
 Scoffs, iv. 68
 Scripture, iv. 89, 93
 Scruples, i. 78
 Secrecy, i. 74
 Security, iv. 60
 Servant, ii. 93; iii. 60
 Silence, iii. 57, 93
 Sin, ii. 48, 71; iii. 12; iv. 3
 Sinful custom, ii. 12
 Situation, i. 81
 Souldier, iii. 84
 Souls progress, ii. 18
 Speaking and Hearing, iii. 96
 Stability of Government, i. 34
 State change, i. 51
 Strength to Keep, i. 37
 Strength of Parts, i. 5
 Style, iv. 97
 Successour, i. 27
 Sudden resolution, i. 87
 Superstition, iv. 69

 Swearer, ii. 50

 Table, iii. 66
 Tapor, iv. 55
 Temperance, iv. 79
 Theft, iii. 56; iv. 14
 Theology, ii. 35; iii. 72
 Thy Self, ii. 43
 Thyself, iii. 94
 Time, ii. 27
 Times, i. 8; iv. 96
 Timely War, i. 18
 To-day, iv. 45
 Tongue, iii. 32
 Traffick, iii. 40
 Treachery, i. 73
 Treasure, ii. 77; iii. 29
 Trembling, ii. 34
 Truth, iii. 99; iv. 9
 True Temper, i. 32
 Tuition, iv. 82

 Undertaking, ii. 3; iii. 53
 Use of Creatures, iv. 17

 Vain-glory, iv. 16
 Valour, ii. 59
 Vanity, iii. 33
 Variance, i. 53
 Vertue, iii. 8, 59
 Virgin, iv. 7
 Virtue, i. 91
 Vow, ii. 23

 Wages, iii. 70

- | | |
|------------------------------------|--------------------------|
| Want, iv. 34 | Wicked, iv. 18 |
| War in league, i. 9 | Wife, iii. 2 |
| War offensive and defensive, i. 33 | Wisdom, iii. 80, 89, 100 |
| Wedlock, iii. 11 | Words, iii. 68 |
| Weighty Services, i. 96 | Work, ii. 13 |
| Well-doing, iii. 43 | Wrong, ii. 69, 86 |

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